

T H R E E T R A C T S.

I. R E M A R K S upon this Q U E S T I O N:
Whether the Appearances under the Old
T e s t a m e n t were Appearances of the true
G O D Himself, or only of some other
S p i r i t u a l Being, representing the true
G O D, and acting in his Name.

II. A N E S S A Y on the S C H E C H I N A H.
Or, C o n s i d e r a t i o n s on the divine A p -
p e a r a n c e s mention'd in the Scriptures.

III. T E X T S of S C R I P T U R E relating to
the L O G O S, considered.

By the late Reverend and Learned

M O S E S L O W M A N.

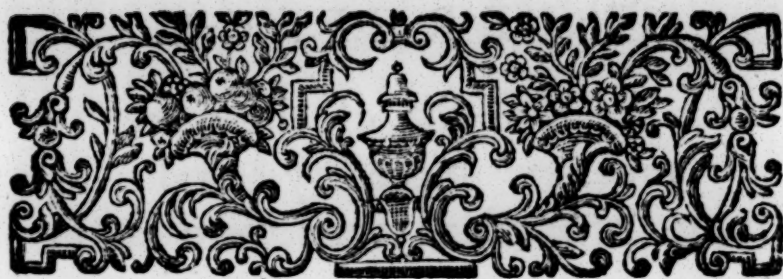
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T H E
P R E F A C E.

THE reverend and worthy
T Author of the Discourses
here presented to the Publick, was too well known in the learned World to need any Recommendation, and superiour to any Character that we can pretend to give him.

He will be allowed by all, who are acquainted with his Writings, to have been a thorough Master in Jewish Learning and Antiquities, which was indeed his favourite Study.

This he thought of the more Importance and Necessity, as he was fully persuaded there were perpetual Allusions in the Writings of the New Testament to the Rites, Facts, Sentiments and Forms of Expression that we find in the old, and that from hence very great Light might be thrown upon some of the principal Doctrines of Christianity.

This will appear fully evident from the following Papers, in which the learned Author endeavours to explain many Passages, relating to the Person and Glory of Christ, by considering and stating the Nature and Circumstances of *the Schechinah*, or glorious Appearance of the Great God, in the most ancient Times of the World; which he traces, with great Particularity and Exactness, from the first of them to our first Parents, and their Continuance thro' the several succeeding Ages, to the end of them, at the Cessation of Prophecy

The P R E F A C E.

v

Prophecy under the Jewish Dispensation.

This Argument is in some respect new, and certainly of that great moment, as to be well worthy a fair and impartial Consideration. As the ingenious Author hath explained and stated it, some late favourite Opinions will be nearly affected hereby; and therefore, without thinking ourselves accountable for any particular Sentiments of his, or Explications of Texts of Scripture which he hath given, we judged it highly deserving the public Perusal; especially as the Subject is in the main handled with Care, Temper, and good Strength of Reasoning. And tho' we have Reason to believe, from some lesser Inaccuracies in the Method of Writing, such as samenesses of Expression, Repetitions, and some few Things of like Nature, that the Papers had not the Advantage of his last Correction,

rection, yet we assur'd ourselves, that the laying them, as they are, before the World would be very far from being any Dishonour to him, and unacceptable and useless to any who should think proper to peruse them.

The MS from which these Sheets are publish'd is all in the Author's own Hand, and no material Alterations made in it, but such only, as relate to some Incorrectnesses that arise from the hast of Writing, or the want of a Revival. He intended it for the Press himself, and unquestionably it would have undergone some Alterations to its Advantage, had he lived to put the finishing Hand to it.

Such as it now appears, it hath abundant Marks of its Author, and of a learned, ingenious, candid Writer. Such the late Mr. *Lowman* certainly was; and were all theological Debates to be managed with
that

that Moderation, love of Peace, and regard to Truth, which he hath discover'd in this, and all his other Writings; they would, let them be of ever so great moment in themselves, be highly honourable and beneficial to the Church; and the Consequence of them, what we wish may be the end of all religious Controversies, the clearer Knowledge and firmer Establishment of all the essential necessary Principles of real Religion, and genuine Christianity.

Samuel Chandler,

Nath. Lardner,

Edward Sandercock.

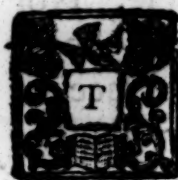
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REMARKS

ON THE

QUESTION, &c.



THE Nature of the divine Appearances, as they are described and represented in several Passages of the old Testament, is in itself a Subject of high Importance ; the Consideration of which may serve to give Light to many Passages of the new Testament, which relate to some principal Doctrines of *Christianity*. It hath been the Occasion of a Question, of as great Consequence : Whether the true God did not Himself appear in, and with the visible Symbols of Light, and the audible Voice of the Oracle, which are usually called *the Schechinah* ; Or, whether this *Schechinah* was not some inferior spiritual Agent, or intelligent

ligent Being, who in those sensible Symbols personated the true God; appeared, spake, and acted, as his Angel, or Messenger, and so in his Name only: And therefore, whether the Person appearing in the *Schechinah*, was a separate Spirit; or, as some suppose, the pre-existent Soul of the Messiah?

To make Way for a clearer Answer to this Question, it may be proper, first, to explain it, so as each side seems to understand it.

They who apprehend these Appearances to have been the proper, and real Appearances of the true God, do not mean, as if thereby God did or could become visible in his own proper Nature; which as Spiritual, is for that Reason absolutely invisible. Nor do they suppose, that an infinite Spirit could properly move from one Place to another, or leave one Place for another where He was not before. They only mean, that God did on some particular Occasions, manifest himself to others, by some special and particular Actions, which He designed should be taken as the Marks, and Evidence, of some special and particular Presence.

This is a sense of a divine Presence, which seems easy to be understood, and thus We find it described by Rp. Bull: *Deus igitur, qui Moſen e rubo ardenti allocutus eſt, non aliter apparuit, quam Deum decuit; hoc eſt, non de loco in locum tranſeundo, aut ita ut loci alicujus anguſtiis clauderetur, ſed Speciem viſibilem,*

Bull Def.

Fid. Nic.

Sect. 4.

c. 3. ſ. 5.

fibilem, atque audibilem Vocem efformando, sese Prophetæ sancto manifestavit.

So that in this View, the spiritual Being, which appears, is the true God himself. The Manner, in which he appears, is agreeable to the divine Nature ; not by any proper Motion, not by a confinement to any particular place, but by *manifesting a more particular Presence*, by some sensible Signs, and Actions.

They, who on the other Side suppose these Appearances to be the proper Appearances of some inferior Spirit, or of an intelligent Agent, different from the true God, and only personating Him, as his Angel or Messenger, seem thus to understand it :

That some Angel, or the pre-existent Soul of the Messiah, being sent by God, in his Name on some Message, speaks, and acts as in the Person of God, using his Name and Authority. So Grotius applied the Title of *Jehovah* to *Michael*: *Quia Dei partes agit.* Annot. on Zecar. III. 2.
—Because He acted in the Name and Character of God.

A late Author of great Penetration thus expresses the State of the Question. “ I think,” says He, “ We may all agree, with *Justin Martyr, Irenæus, Tertullian*, and most of “ the Fathers, that God the Father of all “ Things being a Spirit, or a Being intirely “ incorporeal, or immaterial, must in his “ own Nature be invisible to all bodily Eyes; “ of what Kind or Rank soever ; and that as

*Essay on
the several
Dispensati-
ons of God
to Man-
kind, Ad-
ded p.
130.*

“ He is Omnipresent, and fills all imagin-
able Space, and is He, in whom all the
“ Works of his Hands, move, and have
“ their Being; he cannot, strictly and phi-
“ losophically speaking, come, stay, or go,
“ ascend, or descend. When therefore any of
“ these Things are Predicated of the Most
“ High, they can only signify, that some Be-
“ ing or Beings, more nearly allied to him,
“ than we are, come, stay or go; particularly,
“ some Minister or Messenger, Ministers, or
“ Messengers of his, who are consider’d either
“ as his Retinue, or as the Revealers, or Exe-
“ cutioners of his Will, and Pleasure.”

H. p. 143. And again. “ That it was the Word, who
“ made all the great Appearances, and Ma-
“ nifestations of God’s Will to our first Pa-
“ rents, to the Patriarchs, and to the *Israeli-*
“ *tish* People: But we must always carry it
“ along with Us, that He never acted, or
“ spake in his own Name, but in the Name
“ of the Most High, whom He personated
“ as his Angel, acting as his chief Mini-
“ ster or Messenger, and by his Authority,
“ without any Authority of his own.”

This Question appears, upon the first View
of it, attended with considerable Difficulties.
For on the one Hand, such Titles, such
Characters, and such Forms of Expression,
are made Use of in these Representations, as
seem peculiar to the True God himself. And
on the other Hand, these Appearances are
ascribed to an Angel, God is represented as

being

being always invifible, and feveral of thefe Appearances are afcribed to the Meffiah.

In order therefore to caft fome Light upon this Queftion, which is of great Confequence, to a right Underftanding of the Nature of the Appearances themfelves, I would humbly offer thefe following Remarks.

First, There are feveral Characters given to thefe Appearances, that in ftrictnefs, and full Propriety, do only belong to the true God.

Befides all the high Titles, and Names of God, as the *Lord of Hosts*, the *Almighty God*, *Jehovah*, *I am that I am*, and the like; the Perfon moreover, who appears, requires in the moft folemn Part of the Law, that the whole Church fhould own, and acknowledge Him to be the *Lord their God*, and that *They fhould have no other Gods before* *Exod. xx.* *Him.*

An Acknowledgment of the Unity of God, and that this One God was the God of *Israel*, who appear'd to the *Jewifh* Church in the *Schechinah*, and dwelt among them as his People, in his Temple, feems the firft Principle, and fundamental Doctrine of Religion, in the *Jewifh* Dispensation. This Notion of the *Schechinah*, or divine Prefence among them, is confirmed by a folemn Act of Worship in *Solomon's* Prayer at the Dedication of the Temple: *And he flood before* *2 Chron.* *the Altar of Jehovah in the Prefence of all* *vi. 12. 14.* *the Congregation of Israel, and fpread forth*

his Hands, And said : O Jehovah, God of Israel, there is no God like thee, in the Heaven, nor in the Earth.

It is plain, that *Solomon* meant this his Prayer should be directed to the One true God, to that infinite Being, whose Presence is universal ; though yet, in a good Sense, He was also peculiarly present in his Temple. To this Presence it is, that He immediately directs his Prayer. *But will God in very deed dwell with Men on Earth? Behold, Heaven, and the Heaven of Heavens cannot contain Thee, how much less this House, which I have built. Have Respect therefore to the Prayer of thy Servant, and to his Supplication, O Jehovah, my God, to hearken to the Cry and the Prayer which thy Servant prayeth before Thee, that thine Eye may be open upon this House Day and Night, and upon the Place whereof thou hast said, that thou wouldest put thy Name there, to hearken to the Prayer which thy Servant prayeth towards this Place. Hearken therefore unto the Supplications of thy Servant, and of thy People Israel, which They shall make towards this Place : Hear thou from thy dwelling Place, even from Heaven, and when thou hearest, forgive.*

The Characters here given the Person, to whom *Solomon* addresses his Prayer, belong properly to the One true God, whose dwelling Place is in the Heavens, tho' at the same Time He is pleased to dwell with Men,

Men. *Solomon* does not suppose, that because he dwelt in the Temple, He was therefore confined to a particular Place. On the contrary, He represents it as impossible, that the House He had built should contain him, whom the Heaven of Heavens cannot contain ; who so hears the Prayers made to him in his Temple, that he also hears from his dwelling Place, even from Heaven.

There will be no Need, I think, to be long on this Observation ; In part, because it seems so evident in the Descriptions of the Appearances themselves, and in part, because it seems to be confessed, and allowed on both Sides. They, who suppose, that the *Schechinah* was a real Appearance of the true God himself, contend for it. And They, who suppose the *Schechinah* was an inferior Spirit, or Angel, personating the true God, do in effect allow it too : forasmuch as they are forced to have Recourse to the Notion of a Representation, to account for the Propriety of the Expressions. For the Opinion of a Representation amounts to an Acknowledgement, that these Characters do, in a strict Sense, only belong to the true God, and are not in Propriety of Speech given to the Angel, or Messenger appearing, but only on this Account, that He represents the true God. They do not then belong to the Representative himself, but to the Person whom He represents ; and in a secondary Sense only are ascribed to the Angel, as He repre-

sents God, to whom they properly belong. It may therefore be laid down as a Truth, allowed on both Sides; that many Characters, by which these Representations are described, are such, as in their fullest Sense, and most proper Application, can only belong to the One true God, not to any Angel, or inferior Spirit, who may be supposed to personate, or represent him.

Secondly, We may further observe, that the Forms of Expression, used in the Descriptions of these Appearances, are such, that none of them oblige Us to admit any Representation, or even any Ways so much as intimate to Us, that there is one; or lead us to suppose, that the Person appearing did not speak, and act in his own Name; or that He spake and acted only in the Name of another.

It is customary, when any Person Acts by a Commission, and in another's Name, whether as an Envoy, or Ambassador, as a Lieutenant or a Viceroy, that it should appear some way or other, that He acts in this Manner, and not as a Principal, in his own Name. Such Persons have usually, Patents, Credentials, or Commissions, distinct Titles and a distinct Form of Address. Though these are so honourable as to express their Characters, as Representatives; yet They are never so high, as to express the Person himself, whom they represent. But in all these Appearances, the Titles, the Stile, the Form
of

of Expression from the Throne, and of Address to the Throne, give no Intimation that God is not himself really present, or that his Place is supplied by a Deputy, or a Commissioner. Is there not by universal Custom, and Usage, a Distinction preserved, in some Form or other, to shew when an Administration is immediately by a King in Person, and when only by a Deputy, or a Commissioner, representing his Person? Yet such are all the Representations of these Appearances, that there is nothing in any of the Forms of Stile, or in any Expression, either in Directions from the Oracle, or Addresses to the Presence, which do not very well belong to God Himself, and indeed to Him only. They are such, as in Propriety cannot belong to any Angel, or inferior Spirit, who may be supposed to represent him. If then it should be allowed, that a Representative in some Instances may use the Titles, and Stile of a Principal; yet it will be strange beyond all Example, that in a great Variety of Instances, and in a great Length of Time, there should not be one single Form of Expression, to intimate such a Representation. This would be an Instance without a Precedent, I believe, in the whole World besides.

It may be observed, certainly, as something very extraordinary in this Case; that the Reasons for supposing a Representation are all of them taken from other Considerations; not one of them from the Stile, or
Form

Form of Expression ; though there are so many Speeches from the Throne, and so many Addresses to the Throne, upon Record. So that on Supposition, it was an inferior Spirit or Angel, who only represented God, and not God himself who appeared ; it will be an Instance, as I have said, without any Precedent, or Example, in any Administration, of what Nature, or Kind soever.

Thirdly, I would farther Remark, That the Reasons commonly given for supposing some inferior Spirit, or Angel, personating God in these Appearances, will, if I mistake not, be found, on a closer Examination, very insufficient to support it.

It ought to be some very evident and conclusive Reason, that is offered to establish an Opinion, so unsupported by the Scripture Descriptions of these Appearances, and which it is so very difficult to reconcile to them. Let Us then examine what Sort of Reasons they are, which are offered in Confirmation of it.

First it has been asserted, that many of the Fathers are of this Opinion. But this is an Argument, that on closer Examination will appear, I think, neither very evident as to the Fact ; nor very conclusive, even if the Fact was evident. When we enquire what the Fathers say on this Head, We shall find, they differ very much from the modern Opinion. Whatever Notions these antient Christian Writers

Writers had of the Appearances of the Logos, representing the Person of the Father of All ; yet they still maintained two Things, altogether inconsistent with the whole Turn and Force of the present Argument. For they still maintained, that the Logos was in his own Nature invisible and omnipresent, even as the Father himself. They did not think a Representation could be proved for such a Reason as this, that the Father was properly invisible, and the Logos not properly invisible ; or that the Father, who is every where, is therefore incapable of being confined, cannot be said to ascend or descend, to come or to go, or to stay in a certain Place ; but that the Logos might be confined in a certain Place, and might properly be said to ascend, and descend, to come, to go, and to stay. No : All this is directly contrary to the Sentiments of these antient Writers, how much soever the Strength of the Argument is now laid upon them. For they firmly maintain'd, that the Stile, the Titles, the Characters of these Appearances, did all of them properly belong to the Logos himself ; not that they belonged to the Father only, and were made Use of by the Logos, as acting in the Father's Name. This has been, I conceive, so clearly proved, that it will be needless to insist on it at large, I shall therefore, but just mention a few Passages, which will be sufficient
to

to shew, how the Fathers thought on this Subject.

Tertul-
lian.
Adversus
Praxeam.
L. 14.

Id. ib. l. 23.

That the Word was invifible, and omnipresent in his own Nature, as well as the Father, was exprefsly the Opinion of *Tertullian*. *Dicimus enim et Filium, suo Nomine, eatenus invifibilem qua Sermo, et Spiritus Dei.* And again; *Habes Filium in terris, habes Patrem in cælis. Non eft separatio ifta, fed difpofitio divina. Cæterum, fcimus Deum etiam, intra Abyffos effe, et ubique confiftere, fed Vi, et Potestate, Filium quoque, ut individuum, cum ipfo ubique.*

Id. ib. l. 17.

Irenæus
Adv.
Hæres.
L. 4. c. 11.

The fame *Tertullian* obferves, that the Stile, Titles, and Characters of thefe Appearances do properly belong to the Son. *Utique Filius in Patris nomine. Sed et nomina Patris, Deus omnipotens, Altiffimus, Dominus Virtutum, Rex Ifraelis, Qui eft, quatenus ita Scripturæ docent, hæc dicimus et in Filium competiffe, et in his Filium veniffe, et in his femper egiffe, et fic ea in fe hominibus manifeftaffe. Omnia, inquit, Patris mea funt. Cur non et Nomina?* And a little after: *Suo jure Deus omnipotens, qua fermo Dei omnipotentis.*

Irenæus in like Manner afcribes the Characters of the Appearances to Chrift himfelf: *Per hæc itaque manifeflum fecit, quoniam is, qui de Rubo locutus eft Moyfi, et manifeftavit fe effe Deum patrum, hic eft viventium Deus:* Again; *Qui igitur a prophetis adorabatur Deus vivus, hic eft vivorum Deus,*

Deus, et Verbum ejus, qui et locutus est Moyſi.
 Once more : *Ipſe igitur Chriſtus cum Patre*
vivorum eſt Deus, qui locutus eſt Moyſi, qui et
patribus manifeſtatus eſt.

Auguſtin goes much further. He even
 afferts that the Father himſelf was viſible in
 ſome Appearances : *Si ergo Danieli et Pater* Auguſt.
de Trinit.
L. 3. c. 18.
dans Regnum, et Filius accipiens, apparue-
runt in ſpecie corporali, quomodo iſti dicunt,
Patrem nunquam viſum eſſe Prophetis, et ideo
ſolum debere intelligi inviſibilem, quem nemo
hominum vidit, nec videre potuit ? He is as
 expreſs, that the Logos, as a Spirit, is pro-
 perly inviſible, and ſo alſo is every other
 Spirit. *Quaſi vero Verbum et ſapientiam Dei* Id. ibid.
viderit Moyſes carnalibus oculis, aut videri
Spiritus vel humanus poſſit, qui carnem iſtam
vivificet, vel ipſe corporeus, qui ventus dicitur :
Quanto minus ille Spiritus Dei, qui omnium
hominum et Angelorum mentes, ineffabili ex-
cellentia divinæ ſubſtantiæ, ſupergreditur ! He
 finally explains the Appearances, in this
 Senſe ; that nothing was properly ſeen but
 the viſible Symbols. *Ipſa enim natura, vel*
Subſtantia, vel Eſſentia, vel quolibet alio No-
mine appellandum eſt id ipſum, quod Deus eſt,
quicquid illud eſt, corporaliter videri non poteſt ;
per ſubjectam vero Creaturam, non ſolum fili-
um, vel ſpiritum ſanctum, ſed etiam Patrem
corporali ſpecie, ſive ſimilitudine mortalibus
ſenſibus ſignificationem ſui dare potuiſſe creden-
dum eſt.

The

The Opinion then of the Fathers on this Subject is very different from the Sense in which this Question has of late been explain'd, and defended. Such a Representation, as is now pleaded for, is really a new and modern Opinion, how much soever it lays claim to the Countenance, and Patronage of the good old Fathers. Indeed had the Judgement of the Fathers been ever so full and evident in this Point, that alone would not have been a conclusive Reason. For as a noble Author justly observes, "The
 " Opinion of the Fathers would not be of
 " great Consequence, if in all this the Scrip-
 " tures did not seem plainly to go along with
 " Us."

*Essay on
 Dispensati-
 ons. Adden.
 p. 133.*

It is therefore further suggested and affirmed, that there are three Considerations from the Scriptures themselves, that evidently shew ; it was not God himself, but only some inferior Spirit, or Angel representing God, who appeared to Moses, and the Fathers. They are these :

First, God is represented as always invisible, *whom no man hath seen, or can see.*

Secondly : The Appearance is represented as *the Angel of the Lord*, and expressly styled ; which seems inconsistent with a proper Appearance of God himself.

Thirdly : Several of these Appearances, are in Scripture ascribed to Christ, who speaks and acts in his Father's Name.

To

To see what there is really conclusive in these Reasonings, it may be proper to consider each of them in particular.

As to the First : It is admitted that the Scriptures do represent God as always invisible : *No Man hath seen God at any Time*, John i. 18. says the Evangelist *John*. Christ is called by the Apostle *Paul*, *the Image of the invisible God*. Col. i. 15. God is styled by the same Apostle, *1 Tim. the King, eternal, immortal, invisible*. He i. 15. is further said to *dwell in the Light, which no Man can approach unto, whom no Man hath seen, or can see*. 1 Tim. vi. 16.

It is a certain Truth, allowed by all, who own God to be a pure, spiritual Being, that He is invisible, And if we speak concerning the proper Essence of God, we must own it is absolutely incapable of becoming the Object of bodily Sense. But then it is a Truth as certain, that if we speak concerning the proper Essence of any Spirit whatsoever ; that is also invisible. No Angel, nor even any imbodyed Spirit, can become visible to bodily Sight. Whatever is properly visible is some Body, or bodily Form, on which a Spiritual Being may so act, as to evidence its Presence with that Body, or bodily Form. In this Sense, whatever Spirit shall be supposed in the *Schechinah*, will, as a Spirit, be invisible, For so every Spirit properly is, and must necessarily be. So that if we understand the Scriptures, which speak of God as invisible, to mean only ; that He

is

is not visible to our bodily Eyes, strictly and properly, in his Essence, and Nature, it could by no Means be inferred, that it was therefore some other spiritual Being, who could be visible, and who appeared in and by the visible Symbols. For no Spiritual Being can be properly visible. No Spiritual Being can be otherways so, than as it acts on such bodily Forms as are visible, and the only proper Objects of bodily Sense ; and thereby manifests a Presence with those bodily Forms.

So that in all these Cases, to see a Spirit, is a figurative Expression, and means no more than this, that we perceive the Presence, and Agency of some spiritual Being by its Action on some bodily Form, which we can properly see. And thus only it is that we are said to see one another.

If then, when the Scriptures say : *No Man hath seen God at any Time* : They only teach Us, that God in his own Nature, and Essence, as a Spirit, is at all Times invisible, it will not follow from thence, that God did not Himself manifest his Presence, in the *Shechinah* ; because whatever Spirit is supposed to make such Manifestation, though only representing God ; yet as a Spirit, he will be equally invisible with God himself.

The Truth of the Case seems to be this : That properly speaking, nothing was visible, but what could be visible, *viz.* the Cloud,
the

the Fire, and the other material Parts of the *Schechinah* : No spiritual Being at all was properly seen, or heard. It was only the Voice of the Oracle, or an articulate Sound, that was heard ; and only the Cloud and the Fire that were seen ; that is, the Symbols of the Appearance only, not the Spiritual Being itself, whose Presence was manifested in the Appearance, of what Nature or Kind soever that Spirit is supposed to be. In this Sense it can be no proof, that God did not manifest his Presence by some visible Symbols, that *no Man hath seen, or can see* his proper Spiritual Nature ; for in that Sense, no Man hath seen, or can see any spiritual Nature at all.

It is further remarkable in this Argument, that though the Scriptures teach Us, that *no Man hath seen God at any Time*, yet they do also observe ; that the People did *bear* Deut. v. 24, 25, 26. *the Voice of Jehovah, the Voice of the living God, of Jehovah their God, so that they had seen, that God doth talk with Man, and He liveth*

These Expressions refer to that eminent Appearance of the *Schechinah*, when Jehovah gave his Law on Mount Sinai, in the Account of which, how many Expressions have We to the same Purpose ? Thus *Jehovah commanded the People to sanctify themselves, and to be ready the third Day*, on this Account ; *for on the third Day, Jehovah will come down in the Sight of all the People.* And

C

Moses

- v. 17. *Moses brought forth the People out of the Camp,*
 v. 18. *to meet with God. And Mount Sinai was al-*
together on a Smoke, because Jehovah descend-
ed upon it, in Fire. And Jehovah came down
on Mount Sinai, on the Top of the Mount, and
 v. 20. *Jehovah called Moses up to the Top of the*
Mount. It is further said, that Moses and
 Ex. xxiv. *Aaron, Nadab and Abihu, and Seventy of the*
 10. 11. *Elders of Israel, saw the God of Israel.*

The bare Expression then, *that no Man hath seen God at any Time*, can no ways infer; that because God, who is invisible in his Nature, has never been, and never can be, a proper Object of bodily Sense, therefore He has never manifested a peculiar Presence in and by some visible Symbols; such, for instance, as the *Schechinah*. For the same Scriptures do expressly teach Us, that there is a true, and a proper Sense, in which Jehovah came down in the Sight of many People, and that *They had seen, that Jehovah talked with them from Heaven.*

Exod. xx.
22.

This is an Observation, I think, of great Consequence in the present Question. For in what Sense soever the Scriptures speak of God, as invisible, they teach us to look upon the Symbols of the *Schechinah*, as a proper manifestation of some peculiar Presence of Jehovah: For *God, the living God, Jehovah, the God of Israel*, is said to descend, to appear, to shew his Glory, to speak to all the People, to be seen of them, and to be heard by them.

But

But what then, we may be apt to say, is meant by these Expressions, *That no Man hath seen God at any Time, or can see him?* Something should seem to be meant, more than is common to all Spiritual Beings, to Angels, and to the Souls of Men. This is readily allowed, but it cannot be, I apprehend, what is too hastily thought to be their Meaning : That God cannot manifest himself by visible Symbols, when other Spirits can so manifest themselves, and thereby become visible to Us. Upon closer Examination, we shall find, I conceive, it is a very different Thing, from appearing, or not appearing in visible Symbols.

The Scriptures themselves, which use these Expressions, may direct Us to observe ; that they are not meant of bodily Sight, but of inward or intellectual Sight ; or of a full Understanding and Knowledge of the Nature, and Will of God. What is opposed to *not seeing God*, is the Revelation of God by his Son, as He hath revealed the Father unto Us ; in Part by his Gospel ; in Part, as He is himself *the Image of the invisible God*. Thus St. John explains himself : *No Man* John i. 18; *hath seen God at any Time, the only begotten of the Father, He hath declared him.* A most judicious Interpreter gives this Sense of it : *Putem hunc esse Sensum ; Nemo cum Deo ita* Grotius in *vixit familiariter, ut ejus consilia pervideret.* loc. He understands these Words of St John, in the same Sense with the Words of our Savi-

Matt. xi. 27. our in St. Matthew : *No Man knoweth the Son, but the Father, neither knoweth any Man the Father, save the Son, and He to whomsoever the Son will reveal him.*

It is moreover some further Evidence, that this is the true Meaning of these Expressions ; because St. John plainly so uses them elsewhere : *He that doth Evil, hath not seen God*, that is, He doth not rightly know God.

3. John. v. 11. The true Meaning of this Expression may be yet further confirmed by observing, how Christ is said to be the Image of God, as he Col. i. 15 is invisible. *Who is*, says the Apostle, *the Image of the invisible God.*

There are many Interpretations of this Character of the Christ, but none, I think, that make Christ the Image of the invisible God, as Christ is an Object of our bodily Sight. For though some understand it of the Body of Christ, which will come the nearest to such an Interpretation ; yet, in that Sense, it more properly regards the divine Power, Majesty and Wisdom, which shin'd forth in his Actions, than his Body, as a visible Object of our Senses. But the Apostle seems plainly to intend much more, and to make Christ the Image of the invisible God, in much the same Sense, as He is stiled in the Epistle to the Hebrews, *The Brightness of his (God's) Glory, and the express Image of his Person* : The Meaning of which, according to a judicious Interpreter, is this, " He
" there-

“ therefore, who, in the Works both of the
 “ old and new Creation, hath given Us such
 “ clear Declarations of the divine Power,
 “ Wisdom, and Goodness, is, upon that Ac-
 “ count, as much an Image of God, as any
 “ Thing can be.” Christ is not then the
 Image of the invisible God, because He ap-
 peared in a visible Form to represent One,
 who could not so appear ; but the Image of
 God, as He represents God to Men, in the
 Glory of his Perfections, Counsels, and Will ;
 which, without such a Revelation of them in
 his Person, Actions, and Gospel, would not
 have been so rightly, or so clearly under-
 stood.

Whitby
 on Col. i.
 15.

It may also add some Light to the Mean-
 ing of these Expressions in Scripture, to con-
 sider how the Hebrew Doctors understand
 them. I shall just mention how *Maimonides*,
 the most learned and judicious of them,
 understood them. He explains the Words
 of Jehovah to Moses : *Thou canst not see my*
Face, for there shall no Man see me, and live,
 —To this Effect : *Non restabat ergo inter*
ipsum (Mosen) & Apprehensionem Dei, secun-
dum Veritatem Essentiæ suæ, aliud quam Velum
unum pellucidum, quod erat intellectus huma-
nus, nondum seperatus. Gratiam tamen illi
faciens Deus, indulgit Illi, post Petitionem istam,
clariorem sui Apprehensionem, quam illi,
antequam petiisset, fuerat ; docens interim
illum, ad summum Gradum ab ipso perveniri
non posse, quamdiu corpore indutus maneret.

Maimonides.

Ex. xxxiii.
 20.

Maimonides
 des Porta
 Moses, p.
 230.

Veram autem Apprehensionem, Visionem Faciei appellavit.

The Hebrew Doctors then did not understand by *seeing God*, the Sight of any bodily Form; or that God, as invisible, could not manifest himself in and by some sensible Symbols of his Presence; or that because God was invisible, whom no living Man could see, therefore it must be some visible Spirit, which represented him in the Appearance of the *Schechinah*; of which, I think it is plain, They had no Notion at all. On the contrary, whoever will carefully examine their Notion of the *Schechinah*, will find; that They did not apprehend it to be some other Spirit representing God; but the true God manifesting himself, by the material Symbols of Light, and Fire. Thus the fore-mentioned *Maimonides* delivers their Sentiments: *Quare, in quocunque loco, actio hæc (habitatio) invenitur, attributa Creatori, significat commemorationem Majestatis ipsius, b. e. Gloriæ Creatæ in aliquo loco; vel Providentiam divinam in Re quapiam, pro Ratione seil, uniuscujusque loci.*

Maimonides More, Nebuim, Part I. C. xxv.

Finally, the Account which *Solomon* gives of the divine Presence, or *Schechinah* in the Temple, seems to shew, that the Scripture Notion was agreeable to this. For thus *Solomon* prays: *That thine Eyes may be open on this House Day and Night, and upon the Place, whereof I thou hast said that Thou wouldest put thy Name there; to hearken unto the*

2 Chron. vi. 20. 21

the Prayer of thy Servants, praying before this Place. Harken therefore unto the Prayer of thy Servant, and of thy People Israel, which They shall make towards this Place : Hear Thou in thy dwelling Place, even from Heaven, and when Thou bearest forgive.

Solomon supposes nothing visible in the Temple, but the Symbols of the divine Presence. The Presence of God, with him, was, that his Eyes might be open on the Temple Day and Night, for favourable Acceptance of the Prayers of his People, and a gracious Answer to them. And thus that Being, who is properly every where, had also, in a very good Sense, a peculiar Presence in the Temple ; though in another good, but different Sense, God is the invisible God, *whom no Man hath seen, or can see.* It is however further urged,

Secondly, That we must understand the Appearance in the *Schechinah* of some Spiritual Being representing God ; because it is ascribed to Angels, and the Appearance itself is often called in Scripture, *The Angel of Jehovah.* This Observation is by many thought to be decisive, and to shew evidently that the Person, who appeared, and used the Stile and Title of Jehovah, in the Appearance, could not be the true God himself ; but some other spiritual Being, sent from the true God, as his Angel, or Minister, to represent him : For no Interpretation, it is presumed, will allow, that the

true God, and his Angel, should be the same.

Yet, as decisive as this may seem at first View, the Objection will appear, upon closer Examination, I think, to be solely founded on a vulgar Mistake, and to be built altogether on a popular Error.

We are indeed generally used to conceive by the Word, *Angel*, some spiritual Being, of an higher Order than the Spirits of Men. And whenever an Angel of the Lord is mentioned, we are apt, on this popular Notion, to consider it immediately as such a spiritual Being. This is indeed *One* Sense, in which the Scriptures use the Word, *Angel*. And they teach us, that there are innumerable such Spirits, who stand before the Throne of God, and minister unto Him. But this is not the *Only* Sense in which the Scriptures use the Word, *Angel*.

Maimonides
More Nebocim,
Part II.
C. xlii.

The Observation of *Maimonides* is very remarkable, and of great Consequence in this Question, as well as in others. *Homonymia vocabuli Angelus, hominibus imponit. Explanatio principium est, quod plurima in Lege dubia refellit, & resolvit.*

Id. ibid.
Part II.
C. vi.

To explain then the true Meaning of the Word, *Angel*, as the Scriptures often use it, He observes: *Qui vis, qui mandatum aliquod expedit, est ANGELUS, ita ut de Motu Animalium irrationalium etiam dicatur. — Quin-imó Elementa ipsa vocantur Angeli,*

geli, ut qui facit Angelos suos ventos, ministros suos ignem flammantem. Again: Declarant Nobis, quod minimæ Partes Entium hujus mundi, usque ad Creationem membrorum Animalium, prout sunt, fiant mediantibus Angelis, quia Virtutes, et Facultates omnes sunt ANGELI. Once more, Nostri Sapientes Id. ib. Par. II. c. vi. *autem omnibus prudentibus satis explicuerunt quamlibet Facultatem corporalem esse Angelum.*

Thus the Hebrew Masters understood the Meaning of the Word, Angel, and expressly taught, that it is to be applied to other Beings, than Spirits; and that it needs not therefore always to denote, what, by inattention, is almost become an universal Error.

It is a Confirmation of this Opinion, of the *Hebrew Doctors*, that the *Samaritan School* does entirely agree with them in this Point. This then is their Notion of the Meaning of the Word, Angel: *Porro, quum Deus suam Virtutem Corpori cuidam, sive instrumento, ita conjungit, ut illud animet, et in, et cum Eo operetur; illud Instrumentum ANGELUS iis appelletur.* Reland. de Samaritanis Dissert. 7. S. 7. It is, then the concurrent Opinion of the *Hebrew* and *Samaritan Schools*, that the Word *Angel* does not *only* mean a Spirit, but sometimes also, all Sorts of Powers, or Instruments, which God shall be pleased to use, and to act by. So that the Elements of the World, Fire and Air, Winds and Storms, in particular Visions, in the Language of
the

the Scriptures, are called *Angels of the Lord, which do his Will*. To make this Observation more evident, we shall find, that the Scriptures themselves call a Dream, a Vision, a Voice from Heaven, a Plague, a burning Wind, *Angels of God*. And whatsoever God is pleased to do by them, is said to be done by an *Angel of the Lord*. For what declares God's Will, or performs his Pleasure, is *his Angel*.

In particular, the *Schechinah*, or material Symbol of Glory, and the Oracle from thence, may in this Sense be called the *Angel of the Lord*, and it is actually so called in Scripture. Thus the *Schechinah*, which *Moses* saw in the Fire, in the Bush, and the Voice of the Oracle, which he heard from thence, are called *the Angel of the Lord*. And the *Schechinah*, which conducted the *Israelites* in a Pillar of Cloud, and Fire, is also called *the Angel of Jehovah*.

So that the Appearance and Voice of *Jehovah* in the midst of the Fire, and the Angel which spake to *Moses*, on Mount *Sinai*, are equivalent Expressions. And thus also in the Language of the *Chaldee* Paraphrase, the *Schechinah of Jehovah*, the *Mimra de Adonai*, are both of them equivalent to the Voice of *Jehovah*, or the Voice of the Angel of the Presence, or the divine Majesty, and Glory.

This Observation, which is not a bare Conjecture of Criticism, but which is founded

ed on many concurrent and direct Evidences, will, I conceive, take away the Force of the Objection before mentioned. For it appears, that the *Schechinah*, and the Oracle themselves, may, in a very proper Sense, be stiled *the Angel of the Lord*; though the true God himself was the only Spirit, or intelligent Agent, who acted upon them, and manifested himself by them: As much, as if they were acted upon by some *other* Spirit, whom God sent to represent him in the visible Appearance of the *Schechinah*, and by the audible Voice of the Oracle. The Fire, and the Voice, were as properly *Angels*, in the Language of Scripture, as any intelligent Beings, or Spirits.

Yet still it is farther urged in the

Third Place, that in whatever Sense the Scriptures may sometimes use the Word, *Angel*; yet in these Appearances, *the Angel of the Lord* must mean some Spiritual Being representing the true God. For the *Angel*, appearing in the *Schechinah*, was the *Word*, who undoubtedly is a Spiritual Being.

A late noble Author has pressed this Argument with all the Force, of which it is capable, the Substance of which is: " That *Essay on*
 " Jehovah is the proper Name, Style and *Dipentati-*
 " Title of the *Word*, acting as the God, and *ons Add. p.*
 " King of *Israel*, though not in his own *219. 134.*
 " Name, but in the Name of the Most High.
 " —Or, that the *Angel*, who is called Je-
 " hovah, was the *Word*; which the Scrip-
 " tures,

“ tures, He says, plainly confirm. As first :
 “ This is manifestly alluded to by the Wri-
 “ ters of the New Testament ; by which it
 “ should seem, that he who appeared to the
 “ Ancestors of the *Israelites*, and set his Ta-
 “ bernacle among them, was the same with
 “ him, who dwelt or tabernacled among
 “ the *Jews*, when he took Flesh.—Se-
 “ condly, This is supposed, when they quote
 “ Texts, out of the Old Testament, relating
 “ to Jehovah, and apply them to *Christ*,
 “ And Thirdly, by its being expressly as-
 “ serted both by the Writers of the Old Tes-
 “ tament, and the New.”

Let these Observations be allowed, let the
 Appearances of the Old Testament be un-
 derstood of the Word, and be ascribed in the
 Scriptures to Christ: Yet it will not follow
 from thence, that the *Word* appeared in the
Schechinah, as a different Spirit from Jehovah
 the true God, and as a different Being only
 representing the true God. For First, This
 Argument takes for granted, without Proof,
 that if it be the *Word*, who is stiled Jeho-
 vah, and who appeared in the *Schechinah*;
 it must then be a distinct and different Spirit
 from the true God. Now this being itself a
 Point in Question, and very peremptorily de-
 nied by many; it ought not, according to
 the allowed Rules of Argument, to be sup-
 posed, and taken for granted without Proof.
 The Application in Scripture of these Ap-
 pearances of Jehovah to the Christ, will, on
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the contrary Supposition, *viz.* that they are the same, and not different Spirits, prove that they are one and the same God: For as the Application of the divine Appearances can only prove a Representation, on Supposition that the Word was not God, when he appeared as God; so the contrary Supposition to this will equally serve to prove, since He was God, that there was no room for any Representation at all.

Indeed, the true Reason, why the Scriptures apply the divine Appearances of the Old Testament to Christ, seems to be a very different Thing, and is, I apprehend, to be accounted for in a very different Manner.

First, these Appearances are applied to the Christ, in a very proper and usefull Sense, as they were intended to be Representations of Him; and to teach in Type, and Figure, what He was to be, as the Christ, in truth and Reality. Nothing is more common in Scripture Language, than to say Things are, what they signify and represent. The Apostle delivers it as a Rule, whereby to understand many Parts of the Jewish Dispensation; *that the Law was a Shadow of good Things to come, and not the very Image of the Things.* St. Paul expressly applies this to Christ: *Which are a Shadow of the good Things to come, but the Body is of Christ.* It is a just Observation of the learned Outram, on the ninth Verse of this Chapter: *For in him, (Christ) dwelleth all the Fulness of* Heb. x. 1.
Coloss. ii. 17.
Outram de Sacrificiis L. I. c. 18. f. 2.

of the Godhead bodily: Bene hoc de loco Augustinus, in ipso inhabitat plenitudo Divinitatis corporaliter, quia in Templo habitaverat umbratilitate.

1 Cor. x.

4.

Lock in
loc.

The Apostle has farther given us, a remarkable Instance in particular, how the Passages of the New Testament are understood of Christ, and applied to him: *For they drank of that spiritual Rock which followed them, and that Rock was Christ.* Mr. Lock seems well to have explained the true Sense, and meaning of those Words: "They, " the *Israelites*, drank all the same spiritual " typical Drink, which came out of the " Rock, and followed them; which Rock " signifieth *Christ*."

Thus the Rock, and the Waters, which God caused to flow out of it in the Wilderness, for the Sake of the *Israelites*, were a present Instance of God's Favour to that People, and Protection of them, and they had also a spiritual, and typical Meaning. They are therefore applied to *Christ*, as representing him, and as signifying, in a Figure, the much greater Blessings and Grace, which God designed to bestow upon his People through Him. No one concludes, I believe, that because the Rock is said to be *Christ*, that it was a Spirit, or intelligent Being.

It deserves particular Observation in this Argument, that of all the Representations of *Christ* in the *Jewish* Dispensation, there

is no one represents him more directly, more fully, and in more important Points, than the *Schechinah*. So that almost all the Accounts we have of his Person, as the *Word made Flesh*, and of the Manner of his Appearance among us, in the World, are in Descriptions alluding to the *Schechinah*, and in Expressions borrowed from it; with this only Difference, that now *the Word is made Flesh*, God dwells and tabernacles among Men, in a much more proper, and eminent Sense, than he ever dwelt or tabernacled in the *Schechinah*, or the Glory between the Cherubim in the most holy Place. So that all former Appearances of the *Schechinah* are to be considered as Representations of *God with Us*, of *the Word made Flesh*, and of the Manner in which the *Fullness of the Godhead dwelt bodily in the Christ*. These really and fully answer all that the *Schechinah* prefigured, and was a Representation of.

In this View, all the divine Appearances are most justly applied to the *Christ*; as their spiritual Meaning, and Intention, are answered in him. If the Rock was *Christ*, because it had a spiritual Meaning, which was verified, or fulfilled in him; how much more properly, and justly is the *Schechinah* applied to *Christ*, and the Presence itself, with the Glory and Majesty of it, ascribed to him; when it was principally designed, and fitted, above all the other Re-
presen-

presentations, to express the most perfect Manifestation of God, and the most glorious Presence of God with Men, in the Person of *Jesus Christ*? So fitly does the *Schechinah* represent him, who was to appear in the World, the true Word of God, the *Emir* of the Faithful, the Oracle, and the *Kebla*; *as the Fullness of the Godhead should dwell bodily in him, and as through him We both, (Jews, and Gentiles) have an Access by one Spirit unto the Father.*

We should however observe

Secondly, Though this is, of itself, a sufficient Reason, for applying the Appearances of God in the Old Testament to *Jesus*, as the *Christ*, there is yet another Reason often given for it. This is not unfitly expressed by a Word in common Use with the Fathers, the *Oeconomy*. “*Primævi Patres*, says

Bull *De-*
fens. Fid.
Nicen.
Seet. 4. c.
3. f. 4.

the learned Bp. Bull, *Apparitiones illas Dei, quæ viris sanctis olim factæ fuerunt, omnes ad οἰκονομίαν sive dispensationem salutis humanæ referebant.*” They considered a proper Order of Action, whereby some Actions were to be ascribed more immediately to the Father, and other Actions to the Son. Thus they asserted, that the Appearances were to be ascribed to the Son, and not to the Father, because they were properly Preludes of the Son’s Incarnation, and because the Father, being first in the Order or *Oeconomy*, was to send, and not to be sent. According to this Order

der the Father is said to do all Things by, and *through* the Son, and therefore to have appeared to the Fathers by *him*.

It may be proper to explain this Notion of the Fathers in some Instance. *Tertullian* seems to teach both the Meaning and the Use of it, when he shews by it, how the Son is said to be on Earth, and the Father in Heaven; when yet he supposes both the Son, and the Father to be omnipresent and every where. "*Cæterum scimus Deum* Tertull. adv. Prax. c. xxiii. *etiam intra Abyssos esse, et ubique consistere; sed Vi et Potestate; Filium quoque, ut Individuum, cum ipso ubique. Tamen in ipsa οἰκονομία Pater voluit Filium in Terris haberi, se vero in Cælis; quo et ipse Filius suspiciens et orabat, et postulabat a Patre; quo et Nos erectos docebat orare: Pater noster qui es in Cælis, cum sit et ubique.*"

They considered then in the Oeconomy, an Order of Action. And as they understood the Incarnation of the Son, not of the Father, they understood all the Appearances in like Manner, as a sort of Preludes to the Incarnation. The Scriptures themselves observe a Distinction between the Father, the Word, and the Spirit. Upon this they found also a Distinction of Actions proper to each.

For distinct Principles of Action are a just Reason to ascribe some Actions more peculiarly to the one than the other. It is a just and natural Oeconomy, that the same

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Order

Order should be observed in outward Actions, as is observed in the Principles from whence they proceed.

We have an Instance of this in the natural Order of our own Powers, as spiritual Beings. We have the Powers of Understanding or Intelligence, of Reason or Wisdom, of Will or Action. We consider an answerable Order in their several exercises. We say with great Propriety, some are Acts of the Understanding, some of Wisdom and Council, some of the Will and active Power.

We may in like Manner, when we consider the infinite Mind, as Father, Word, and Spirit, conceive likewise a distinct Order in their Actions; and according to this Order and Oeconomy, severally refer them to each other. This, I conceive, will shew the Propriety of such Expressions, equally with a Supposition of some different intelligent Being, appearing to personate the true God, as his Angel, or Messenger. It will make this Account, I think, the rather necessary, as the same Scriptures make those Appearances and Actions, the Appearances of the *true God*, as well as ascribe them to the *Word*.

Althotigh then the Scriptures apply these Appearances to the *Christ*, it no Ways follows from thence, that they represent *Christ*, as a different Being from the *true God*, and acting only as his Representative, and in his Name.

Name. For all the Expressions of Scripture will be intelligible, and proper, without the Supposition of a Representative to make them so, as all these Appearances were Figures of the Incarnation, when the Word should be made Flesh, and as there is a proper Order, or Oeconomy, whereby they are ascribed to the Son, and not to the Father.

It is of farther Consequence in this Argument, and which I take to be decisive; that *Fourthly*, there are many conclusive Reasons, which show these Appearances must be meant of the *true God* himself, and that they cannot be understood of another Being representing Him, and acting only in his Name. And here it may be proper to observe:

First, It is the concurrent Opinion of the antient *Jewish* Writers, who were best acquainted with the Language of the Old Testament, and with the Sentiments of the *Jewish* Church, that the Descriptions of the divine Appearances are to be understood of a real Appearance of the *true God*, and not of any Angel, or separate Spirit representing Him.

It is plainly the Judgment of these antient *Jewish* Writers, that it was God himself who gave the Law, and that the Presence with them in the Temple was the Presence of God himself, whereby God did truly dwell with them.

Philo, when he speaks of the several Laws, which God gave unto the *Jews*, makes this Observation: That some of these Laws were given by God himself, as others were given by *Moses*. He speaks in such Manner of those Laws, which God gave himself, as to ascribe the Oracle properly to God Himself, in Opposition to any other intermediate Person or Being. God gave some Laws, says *Philo*, not using any other Person, but himself alone condescending to publish them.

*Philo de
Decalogo
p. 576. al.
p. 746.*

Των Νομων, ες μεν αυτος ο θεος, & προσχρησαμεν αλλω, δι' αυτε μονε θεσπιζειν ηξιωσεν. He makes these Laws the chief and principal of all, for this Reason, because they were given αυτοπροσωπως by God himself, in his own Person: τες μεν εν αυτοπροσωπως θεσπιθεντας δι' αυτε μονε συμβεβηκε και Νομους ειναι, και Νομων των εν μερει κεφαλαια.

*Joseph.
Antiq. l. 3.
c. 4. al.
cap. 5.*

In like Manner *Josephus*, speaking of the Laws of the Ten Commandments, represents *Moses* preparing the People to hear the Voice of God himself: ως ακουσαιεν

τε θεε διαλεγομενε προς αυτες περι πρακτεων. He means the Voice of the Oracle, when he uses the Expression, that they might hear God speaking unto them. This he understands of God himself, in Opposition to any other speaking for him. So he explains it himself: Και το μεν πληθος ακροασαμενου αυτε θεε περι των Μωσους διελεχθη.

Id. ib.

This was also the Sense, in which the Son of
of

of *Sirach* understood those Expressions of the Scriptures, where *Jerusalem*, the holy City, is mentioned as the Place of God's Habitation or Rest, and *Zion* the Seat of the Oracle, and God's Presence the Glory of his People: For he prays to the Lord, *to have Mercy upon the People which is called by his Name, and upon Israel, which He has named his first-born*, in these Expressions: *O be merciful unto Jerusalem, thy holy City, the Place of thy Rest. Fill Zion with thy unspeakable Oracles, and thy People with thy Glory.* He adds: *That all the World may know that thou art the Lord, the eternal God.* He calls this same Person, *the Lord God of all.* And, he further prays in these Words: *And let them (the Nations) know Thee as we have known Thee, that there is no God but only Thou, O God.*

This, I think, may sufficiently shew, that in this Author's Opinion it was God the Lord, the eternal God himself, not an inferior Spirit only, representing him, who had his Rest in *Jerusalem*, and his Oracle in *Zion*. It is moreover a great Confirmation of this Sense, that the most antient Greek Translation of the Law agrees with the *Chaldee* Paraphrase in it. God promised Moses, *My Presence shall go with thee, and I will give thee Rest.* Moses replies: *If thy Presence go not with me, carry us not up hence.* This Presence or Face, in the Original פָּנָי, is understood by the *Chal-*

*Ecclesiasti-
cus xxxvi.
12, 13, 14.*

Ver. 17.

Ver. 1.

Ver. 5.

*Exod.
xxxiii. 14.*

Ver. 15.

dee Paraphrast of the *Schechinah*, and is rendered: *My Schechinah shall go with thee: And, If thy Schechinah go not with us.* The Seventy, to shew how they understood this Presence, Face, or *Schechinah* of *Jehovah*, render it God himself: *αυτος προπορευσομαι σε:* And, *ει μη αυτος συ προπορευη.* Nor do the Seventy only understand the Presence of God, of God himself, but St. *John* seems plainly to do the same. *Ιδε η σκηνη τε θεου μετα των ανθρωπων, και σκηνωσει μετ' αυτων, και αυτοι λαοι αυτου εσονται, και αυτος ο θεος εσαι μετ' αυτων, θεος αυτων.*

Rev. xxi.
3.

Exod.
xxxiii. 2.
Ver. 3.

There is moreover, in the forementioned Passage of *Moses* itself, a remarkable Circumstance to shew, that these Interpreters have given us the true Meaning of it. The Question on this Occasion was, whether God would *Himself* go up with the People, who had highly offended him, or whether he would send an *Angel* before them, to conduct them. God had said to *Moses*: *I will send an Angel before thee,—*And added, *For I will not go up in the Midst of thee; for thou art a stiff-necked People; lest I consume thee in the Way.* Upon the Prayer and Intercession of *Moses*, God is pleased to promise, that *his Presence* should go with him. This Promise must be understood necessarily, in Opposition to the foregoing Threatning, that *God* would not go up in the Midst of them, but that he would send an *Angel* before them.

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The Presence of God therefore in this Place must be, *αυτος ο Θεος* —as the Seventy justly render it; and that in direct Opposition to an *Angel* in his Name, and Stead.

Before I leave this Observation, it may be of use just to take Notice of one Thing more; that *Mimra*, a Word so often used in the *Chaldee* Paraphrases, does in that Language most properly signify *αυτος*, *Ipse*, or himself. *Mimra de Adonai* properly therefore signifieth God himself: *Mimra Jehovah* is used as a demonstrative Particle, shewing that *Jehovah* is spoken of in his proper Person. This is an allowed Sense of the Expression, even when another Sense is also pleaded for. Of this there are innumerable Instances. I shall only mention one: *And God said unto Noah, this is the Token of the Covenant which I have established¹⁷ between Me, and all Flesh that is upon the Earth.* Onkelos thus expresses it: “ This “ is the Sign of the Covenant, which I have “ established between my *Mimra*, and all “ Flesh.” Gen. ix.

Upon the Whole it should seem, that the antient Interpreters, who were best acquainted with the *Hebrew* Expression, and the Doctrines of the *Jewish* Church, understood the Appearances of *Jehovah* to be Appearances of God himself, not of some other Being in his Name, and as his Representative. This Interpretation is also most agree-

able to the Passages of Scripture themselves, and to the Explications which the sacred Writers have given of them. It is yet further to be observed,

Secondly, That the Characters of the true God are appropriated in such Manner to the Person appearing, as no Form of Speech can allow to one, who only personates him. We have already taken Notice, that such Characters are given to the Person appearing, as in Strictness and Propriety can only belong to the true God himself, and that the Forms of Expression are such, as do not direct to, or even intimate any such Representation as this, or that the Person, who appeared, did not speak and act in his own Name.

But I would carry the Observation a little further, and shew, that the Manner of Expression is such, as no Propriety of Speech will allow, concerning a representative only. Attempts have been made in this Argument to prove, that Persons, sent or commissioned by others, have spoken in such a way, as if the Persons themselves, who sent them, had spoken the words as personally present. A certain Author expresses himself thus : “ If
 “ a King is said to proclaim War, or make
 “ Peace, or execute Laws, it is thought no
 “ difficult or improper Expression, though
 “ it be known he did not act it all immediately in Person, but only by his Ministers and Agents.”

Jackson's
Answer to
Queries,
 p. 28.

This Author supposes the incommunicable Name, JEHOVAH, is not ascribed to the
 Angel,

Angel, the *λογος*, or our Lord *Jesus Christ*, as appearing in his own Name, or Person; but as sent in the Name and Person of the one *Jehovah*, God the Father; and therefore no more belongs to his distinct Person, “ than the Title of King of *Great-Britain* belongs to the Person of the “ King’s Son, sent to treat in his Name.” *Id. ib.*

To allow all that, I think, any Use of Language will allow in such a Case; that is, that a Person, sent by another by Commission from him, may use the very Words of his Principal, and so the very Form of his Stile, and Title, in delivering his Message, or Orders: Yet there are many Things spoken in these Appearances, and concerning the Person who appeared, which no Use of Language, I conceive, will justify in any Person, or concerning any Person, who is sent by another, and speaks only in another’s Name.

Whatever Words a King’s Son may use, to instance in Mr. *Jackson’s* Example, when he delivers a Commission, or Order from his Father, suppose the King of *Great-Britain*: Yet no Language will allow Men, I think, to say of him when he entered the King’s Palace, that the King of *Great-Britain* entered his Palace, and was come to dwell among his People; or to say, when they saw him upon the Throne, they saw the King of *Great-Britain* sitting on his Throne; or when he spoke, that they heard the Voice of the King. It will be yet more
contrary

contrary to all the Custom and Use of Language to say of such a Person, though the King's own Son, He is the King of *Great-Britain*, and besides him there is no other King of *Great Britain*. However He may be supposed to speak himself in his Father's Name, and to use the Words and Stile of the Father, when He represents his Person; yet, sure, it is not allowed that all other Persons should speak in like Manner of Him, and that too in Words of the highest Peculiarity, and Distinction, that could possibly be used, if his Father himself was personally present.

Thus, if *Pilate*, as Governor of *Judæa*, and representing the Emperor's Person in that Province, may be supposed to take the Stile of *Cæsar*, and assume the Character of Emperor, so as to declare himself to be the only Emperor of the *Romans*, and sole King of the *Jews*; though even this would be very extraordinary; yet I cannot conceive that any Use of Language would allow the *Jews* themselves, when they saw *Pilate*, to say they saw *Cæsar*; or at the same Time, when they owned they had no other King than *Cæsar*, to give *Pilate* the Title, and address him by the Stile of the only King of the *Jews*, and besides whom there is no other King of *Israel*. Such Forms of Speech are never to be found in Scripture concerning *Pilate*, or any other Representative of the *Roman* Emperors. And yet this is uniformly and constantly the Stile, and Manner,

ner, in which the Scriptures speak of the Divine Appearances. There are innumerable Passages of Scripture, in which the divine Appearances are spoken of in such a Manner, as seems not capable of being used with any Propriety of a Representative only.

It is said of our first Parents, *that they* Gen. iii. *heard the Voice of Jehovah.* It is said, *Jehovah called to Moses: That Jehovah came down* Exod. iii. *in the Sight of all the People on Mount Sinai.* 4. xix. 11. *Jehovah spake to them out of the Midst of the* Deut. iv. *Fire, and they heard the Voice of his Words.* 12. *Isaiah saw Jehovah sitting on his Throne;* Isaiah vi. and adds, *Mine Eyes have seen the King, the* 1. 5. *Lord of Hosts.* It is of the same *Jehovah,* and God of Israel, that *Moses* says: *There is* Exod. viii. *none like unto Jehovah our God.* Of this *Je-* 10. *bovab* the whole Church declares: *Thou,* Nehem. ix. 6. *even Thou art Lord alone; or, Thou art Jehovah, the only true God; even that Jehovah, whom all the Host of Heaven worshipeth.*

These are Forms of Expression, which no Use of Language will allow to be used of any one, who acts in the Name, and by Commission, from another, or that can be applied with any Decency to a Representative only.

The noble Author before quoted has found it necessary to depart from the common Scheme, and from Mr. *Jackson* in this Argument. He well saw it was necessary to solve these Difficulties in some other Way, and therefore proposes this Solution; that *Jehovah* was the proper Stile and Title of the Word, or Logos, not of the supreme God,

Essay on God, whom He represented : " I take, says
Dispenſat. " he, *Jehovah* to be the proper Name, Stile,
Addend. " and Title of the Word, acting as the
129. 1st. " God and King of *Israel*, though not in
Edit. " his own Name, but in the Name of the
 " Most High."

This Observation is ſo agreeable to the Scripture Account of the divine Appearances, that it is ſomewhat ſurprizing it has not been perceived by all, who have conſidered them with any Exactneſs. Yet ſtill all theſe Difficulties remain, I conceive, in their full force ; on Suppoſition that the Perſon appearing did not act in his own Name, but in the Name of the Moſt High.

For the Scriptures never mention any more than one *Jehovah*. Of this *Jehovah* they expreſſly affirm : *He is one : Hear, O Israel ! the Lord, our God, is one Lord ;* or ſtrictly, *Jehovah, our God, is one Jehovah.* And this one *Jehovah* was their God, whom *They were to love with all their Heart, and with all their Soul, and with all their Might.* It is the ſame *Jehovah*, who ſays of himſelf, *I am the firſt, and I am the laſt, and beſides Me there is no God.*

Deut. vi.
4.

V. 5.

Iſaiah xliv
6.

In a Word, all the Characters and Actions of the one only true God are ſo directly and immediately applied to this one *Jehovah*, the God, the King of *Israel*, who dwelt in his Temple, in the moſt holy Place, between the Cherubims ; that is, to the Perſon who appeared in the *ſhechinah*, and this on
 ſo

so many Occasions, and for so many Ages, that no Use of Language will allow Us to understand them of any other Person, acting only as a Representative of the one true God.

But this may be yet further confirmed, if we consider,

Thirdly, This Form of Expression is carried into all the Worship of the Church. The whole Worship of the Church is uniformly, throughout the Old Testament, properly, and immediately, directed to the Person appearing, without any Intimation of a Representative. So that if the Person appearing in the *Schechinah* be a Representative only, He is not only a Representative speaking in the Name of another, and with his Authority, but He must also be a Representative to receive all religious Worship for him too; for to him was all the Worship of the Church to be directed, as the immediate Object of it.

The whole Form of Expression concerning the Worship of the Church, under the *Mosaical* Institution, is founded on this as a Principle: That it is directed to *Jehovah*, who dwelt in the most holy Place of the Temple between the Cherubims. Therefore the Temple is *Jehovah's* Temple, the Altar is *Jehovah's* Altar, the Priests are *Jehovah's* Priests, the Sacrifices *Jehovah's* Sacrifices. It was to this *Jehovah* all Prayers were offered. It was the Name of this *Jehovah*

bovab they celebrated in all their Praises. The Presence of this *Jehovab* it was that made the Temple an holy Place. And to this Presence all the highest, all the proper Acts of Adoration were offered in the whole of the Mosaical Institution of Religion.

Now, whether *Jehovab* was strictly the Stile of God the Father, and did not properly belong to the Word, or Logos, according to one Scheme; or, whether it was the peculiar Stile of the Word, who yet never acted in his own Name, but in the Name of the Most High, according to another Scheme: Yet it will not be consistent with any Propriety, to apply every real Act of divine Worship to a Representative; when at the same Time it is supposed, such Worship was only due to the Person He represented, and of Right belonged only to Him. Such, it is allowed on all Hands, is the proper Worship of the Most High; and such sure was the solemn Worship of the *Jewish* Church. For Instance, when *Solomon* stood before the Altar of *Jehovab*, at the Consecration of the Temple, which was *an House built for the Name of Jehovab, the God of Israel*, was not his Prayer, in this most solemn Act of Worship, directed to *Jehovab* dwelling in the most holy Place? How exprefs to this Purpose are the latter Words of his Prayer? *Now therefore arise, O Lord God, into Thy resting Place, Thou and the Ark of thy Strength.* This Prayer of *Solomon*

2 Chron.
vi 7.

V. 41.

Solomon was exactly agreeable to the antient Form. When the Ark, the Seat of the Presence, set forwards, *Moses* said: *Rise up Jehovah, and let Thine Enemies be scattered, and let them that hate Thee flee before Thee.* Numb. x. 35. 36.
And when it rested, he said: *Return, O Jehovah, unto the many Thousands of Israel.*

There is no one Form of Expression, in any of the most solemn Parts of Worship, but is directly offered to the Person dwelling in the Temple, as the Object of it; without any the least Intimation, that these Acts of Worship were not properly offered to Him; or that they were designed for another Person, whom He only represented. He is ever addressed to as *Jehovah*, ever praised as *Jehovah*, and all the Worship of the whole Church is addressed to him, not only as a proper Object, but as the only proper Object of it. Who, on Supposition He was only a Representative, will be able to give a tolerable Reason, why the whole Worship of the Church should be directed immediately to Him, under the Name of *Jehovah, Lord of Hosts, the most high God*, without any Intimation of any other, or higher Object of it? Who can explain, or allow, the Propriety of the Words of *Daniel* on such a Supposition, when he thus prays? *O Lord hear, O Lord forgive, O Lord hearken and do, defer not for thine own Name's sake, for thy City and People are called by thy Name*; if none of these Characters did properly belong to the Person,

to

to whom this Prayer was immediately addressed ; but to a Person infinitely different, who yet is never mentioned, or in the least taken Notice of, though he was the only true and proper Object of their Prayers, and who only was to answer them ?

Yet farther : The Expressions used in these Prayers are such, as do most plainly declare the Person, to whom they were directed, was not a Representative only, not any Angel or spiritual Being acting in the Name of another, but the Most High Himself. Thus, in *Solomon's* Prayer at the Dedication of the Temple, there are two Proofs full in Point to this Purpose. The one, That the Object of this Prayer was *Jehovah*, the God of *Israel*, to whose Name he had built that House, and who there rested in the holy Place ; that is, the Person, whoever it was that appeared in the Temple, was there the Object of the Church's Adoration.

The other, That this Person is considered in this very Prayer, not as an Angel, or a finite Being, who could be confined to the Temple, as the visible Representative of the invisible God ; who can be confined to no Place, but who fills all Places with his Presence. For *Jehovah*, who is here introduced as dwelling with Men, is also represented, as a Being, who though *He dwelleth indeed with Men on Earth ; yet the Heaven, and the Heaven of Heavens cannot contain Him, much less the House which Solomon has built for Him*

2 Chron.
vi. 18.

Him. He is in this Prayer stiled, *the Lord* ^{2 Chron. vi. 17.} *God of Israel.* Heaven is acknowledged his dwelling Place with a greater Propriety than the Temple itself, in these remarkable Words: *Hearken therefore unto the Supplication of thy Servant, and of thy People Israel,* ^{v. 21.} *which they shall make towards this Place. Hear thou from thy dwelling Place, even from Heaven, and when thou hearest forgive.* There is yet another Expression in this Prayer of very plain Import to shew, that the *Jehovah* in the Temple was the same *Jehovah*, whose dwelling Place was in the Heavens at the same Time, and therefore not a finite Spirit, or Angel representing him: *And if thy People Israel be put to the worse before the Enemy, because they have sinned against thee, and shall return, and confess thy Name, and* ^{v. 24, 25.} *pray and make Supplication before thee in this House; then hear thou from the Heavens, and forgive the Sin of thy People Israel.* What Propriety of Speech will allow this to be understood of an Angel in the Temple, only representing the true God, whose dwelling Place is in Heaven?

The Stile and Expressions of Prayer ought, for many Reasons, to be as free as possible from Ambiguity; especially from such Ambiguity, as will leave Men in doubt, who is the proper Object of Prayer, and to whom all the Solemnities of Worship are addressed.

But this Observation may appear of much greater Importance, if we add this Remark,

E

Fourthly,

Fourthly, That if these were the Appearances of an Angel, or Spirit representing the Most High, and there was no Declaration of such a Representative; it would be contrary to the chief and principal Design of the whole *Mosaical* Institution of Religion. One main View, and fundamental Principle of that Dispensation, was to draw off the *Jews* from worshipping, or addressing their solemn Worship to the one true God, by inferior Beings, or through their Hands. One Intention of that Law was to be a Guard against the then prevailing Idolatry of their neighbour Nations, which was worshipping God through Dæmons; or by the Mediation of Angels, and separate Spirits, who were supposed to be appointed by God the Guardians of mortal Men. The Law of *Moses*, therefore, directed the Worship of the *Jewish* Church, in all its Parts, to the true God himself, and, taught the People to acknowledge the Most High alone, as the proper Object of Worship.

It was the first and fundamental Article of the Faith of that Church, that there is only one true God. And it was the first Command, that *They should have no other Gods before him, or beside him*. They were to worship Him, and Him only. And therefore,

It seems plain, on Supposition that the Being present in the *Schechinah*, was only an Angel, or some inferior spiritual Being, representing the Most High; that an immediate

ciate Direction of all Acts of Worship to such Person, must be besides the Intention of this Law, and against the fundamental Faith, and Precepts of this Revelation.

When we consider the *Schechinah*, as the Seat of the divine Presence, and therefore in the Stile of Scripture, the Presence of *Jehovah* the God, and King of *Israel*; then *Jehovah* Himself will be the Object of all Worship; the *Schechinah* will properly be the *Kebla*, to which all Worship was directed, as the Throne or Seat of the Presence. Whereas, if we consider another Spirit, or an Angel to be the only Person appearing, the whole Worship of the Church will then be given to that Person, or Spirit, directly and immediately; and not to the One God of *Israel*, the Lord of Hosts, and the Most High. And in this Sense, as I apprehend, the whole religious Service of the Church must have been an express Contradiction to the chief and principal Doctrine of the *Jewish* Religion, and indeed of all true Religion, natural as well as revealed.

The Worshipers of God, under the *Jewish* Dispensation, seem very sensible of this Truth, and often express how highly they were concerned never to depart from it, or to worship any other than the one true God, on any Pretence whatsoever. And yet throughout the whole of this Dispensation, all their Prayers, and their whole Worship were addressed to the *Schechinah*, or to the Person

who appeared in it; though they never once give the least Intimation, on any Occasion, that the Person appearing was properly an Angel, and not the Most High. So that if the Person appearing in the *Schechinah* was indeed only an Angel, personating the Most High, it should seem, that the whole Worship of the Church, for two thousand Years together, was offered to an Object, besides, and against the Intention of every Worshiper; besides, and against the chief fundamental Doctrines, and Rule of Worship in their Revelation; and against the chief Principles of all Religion, and religious Worship, according to the Light of Nature.

An



A N
E S S A Y
O N T H E
SCHECHINAH:
O R.

Some Considerations on the divine
Appearances mentioned in the
Scriptures.

I N T R O D U C T I O N,

*Explaining the general Meaning of the Sche-
chinah, and the Scripture Sense of the
Word Angel.*



THE Notion of Infinite Being necessarily infers an universal Presence. Omnipresence is therefore acknowledged one of the Perfections of the divine Being by the Light of Reason, confirmed by the Suffrage of antient Philosophy, and plainly asserted in the Holy Scriptures. These declare, the Heaven, the Heaven of Heavens cannot contain

God, and represent God Himself as saying :
 Jeremiah. *Do not I fill Heaven and Earth, saith the*
 xxiii. 24. *Lord?* In this Sense God is equally present
 in all Places, and with all Persons. He has
 a constant and universal Influence through-
 out the whole Creation. In this Sense God
 Acts xvii. *is not far from every one of Us; for in Him*
 28. *we live, and move, and have our Being.* This
 is a constant, and common Presence of God
 with every Part of the whole Creation, and
 is always necessarily and unalterably the
 same. But as there are many Acts of God,
 which differ from the more usual, and con-
 stant Methods of his Providence; they may
 be considered very properly as Expressions
 of a more extraordinary Notice of some
 Things, and Regard to some Persons, over
 and above the common Ways of Providence;
 and, as such, they may very fitly be called
 God's special Presence.

More clearly to understand the Scripture
 Language on this Head, we must carefully
 distinguish two Notions of an extraordinary,
 or special Presence of God, which are very
 differently described in Scripture.

Sometimes, when God is represented as
 taking a particular Notice of Persons or
 Things, in some extraordinary Manner, out
 of the usual Way of common Providence,
 such Actions are often further represented, not
 as done immediately by God Himself, but by
 some other Being, or inferior Cause, at his
 Command, and under his Direction.

But

But at other Times, when God is represented as taking such particular Notice of Persons, or Things, in some extraordinary Manner, out of the usual Way of common Providence; He is further represented as the direct, and immediate Agent of those Things Himself, and not as acting by some inferior Being and Cause.

There are many Instances in Scripture of the first Sort of Actions, which express a particular Notice of Persons, or Things, in some extraordinary Manner, out of the usual and common Way of Providence, but by some other Being, or inferior Cause, at God's Command and Direction. Such were the many Instances of particular and uncommon Providences, in favour of the Children of *Israel*, for their Preservation, and for the Punishment and Destruction of their Enemies. Such were particular Messages, on extraordinary Occasions, by Angels, or Prophets.

When God punished the Wickedness of the old World with a Flood, the Scriptures thus speak of this extraordinary Interposition of Providence: *God saw that the Wickedness of Man was great on the Earth, Gen. vi. 5. And, God looked upon the Earth, and behold it was corrupt, Ver. 12.* These are Expressions of very particular and extraordinary Notice and Observation. The Flood is in like Manner represented as the Effect of an extraordinary Interposition of Divine Power: *And, behold, I, even I, do bring a Flood of Water upon*

the Earth to destroy all Flesh, Ver. 17. When God was ready to execute an extraordinary Judgment, by Fire from Heaven, upon *Sodom and Gomorrha*, Gen. xviii. 20, 21. He is represented thus speaking to *Abraham*: *Because the Cry of Sodom and Gomorrha is great, and because their Sin is very grievous, I will go down now, and see, whether they have done altogether according to the Cry of it, which is come unto Me, and if not, I will know.* The Execution of this Sentence is likewise expressed in the same Manner, Ver. 19, 24. *Then the Lord rained upon Sodom and Gomorrha, Brimstone and Fire from the Lord out of Heaven.* Thus *Moses*, speaking of the last Plague on the *Egyptians*, in the Destruction of their First-born, represents it in like Expressions, *Exod. xi. 4, 5. And Moses said, thus saith the Lord, about Midnight will I go out into the Midst of Egypt, and all the First-born in the Land of Egypt shall die.* Again, xii. 12. *I will pass through the Land of Egypt this Night, and will smite all the First-born, and the Blood shall be to you for a Token where ye are, and when I see the Blood I will pass over you, and the Plague shall not come upon you to destroy you.* Many more Instances might be added to these, such as the Pestilence, the Punishment of *David's Sin*, 2 *Sam. xxiv. 15.* and the Destruction of the *Affyrians*, 2 *Kings xix. 35.* But these are sufficient to explain the Scripture Language, when they speak of such extraordinary

nary Providences, as Effects of a very extraordinary Notice and Presence of God. How these extraordinary, and unusual Effects of divine Power, are in particular ascribed to Angels, we shall see more distinctly as we proceed.

But we are also to remark, that the Scriptures mention particular Messages on extraordinary Occasions, sometimes by Angels, sometimes by Prophets. These, as they shew more than ordinary Notice of Persons and Things, are understood to denote a peculiar Presence of God on such Occasions, and are expressed accordingly in the holy Scriptures. Thus *Moses* and *Aaron* were sent with a direct Message from God to *Pharaoh*, to acquaint him, that God had taken particular Notice of the Afflictions of *Israel*, and had sent a particular or extraordinary Command to him to deliver them. *Thus saith the Lord God of Israel, let my People go*, *Exod. v. 1.*

And thus also he was sent unto the Children of *Israel*, with this Commission: *Thus shalt thou say unto the Children of Israel, I am bath sent me unto you*, *Exod. iii. 14.* When *Moses* had executed this Commission, the People expressed the Sense they had of it in this Manner: *And the People believed, and when they heard that the Lord had visited the Children of Israel, and that he had looked upon their Affliction, then they bowed their Heads and worshiped*, *Exod. iv. 31.*

Thus

Thus God sent a particular Message to *Eli*, upon a particular Occasion, by a Prophet, 1 *Sam.* xi. 27. *Nathan* was in like Manner sent to *David* to forbid his building a Temple, 2 *Sam.* vii. 4, 5. and afterwards *Gad* the Prophet was sent to him to denounce his Punishment for the Sin of numbering the People, 2 *Sam.* xxiv. 11, &c. On some particular Occasions God was pleased to make use, not of a Prophet, but of an Angel, for his Messenger. So an Angel appeared to *Zechariah*, and foretold the Birth of his Son, *John the Baptist*, Luke i. 11. The Angel *Gabriel* was sent from God to the Virgin *Mary*, to foretel the Birth of *Jesus*, Ver. 26. Angels appeared to the Shepherds, Luke i. 13. And at Christ's Resurrection the Angel of the Lord descended from Heaven, and came and rolled back the Stone of the Sepulchre; and, finally, mention is made of two Men in white Apparel at Christ's Ascension, who are usually, and, it should seem, justly taken for Angels.

But besides this Sort of divine Appearance, and Presence, that is, by some more extraordinary and special Act of Providence, or Revelation; whether by Prophets, or Angels, as Messengers; there is another Notion of a divine Appearance, or Presence, in which God is represented as taking a particular and extraordinary Notice Himself immediately of Persons and Things; or where
 God

God is considered as the direct and immediate Agent Himself. This is sometimes called the *Presence of God's Glory*, or of his *Majesty*; sometimes the *Presence of Jehovah*, *Exod. xxxiii. 14, 15.* sometimes the *Angel of his Presence*, *Isaiah lxiii. 9.* On this Account God is said to *dwell with Men*, and the Temple is called *an House of Habitation for Jehovah, a Place for his Dwelling for ever*, *2 Chron. vi. 1, 2.* This most eminent Sense of the divine Appearance and Presence, is usually distinguished by the Name of *Schechinah*, in the *Jewish Writers*, in which they are usually followed by other Writers on this Subject. For this Reason, and as it is a proper Expression to denote the more distinguished Appearances of the divine Presence in the holy Scriptures, I shall make use of it in enquiring, what Notion it is that the Scriptures give us of it.

In this Enquiry we shall often meet with the Word *Angel*, *Angel of the Lord*, *Angel of God's Presence*, and such like. As these Expressions are taken on this Subject, in a Sense, I conceive, different from what is the common, and most received Notion of the Word *Angel*, it may be proper, and, as I apprehend it, necessary, in order to prevent Confusion in this Argument, to explain the Meaning of the Word *Angel*, before I proceed to a more distinct Consideration of the *Schechinah* itself.

It

It is an Observation of the great Jewish
Mor. Neb. Master Maimonides : Homonymia Vocabuli
 P. 311. Angelus *Hominibus imponit, cujus Explicatio*
Principium est, quod plurima in Lege dubia
refellit, et resolvit.

Angel is properly a Name of Office,
 not of the Nature or Essence of any Be-
 ing: *Sciendum est, ait Ambrosius, quod*
 Gerhard L. Com. 1. *Angelus est Nomen Officii, non Naturæ.*
 2. c. 8. §. 2. *Quæris hujus Naturæ Nomen? Spiritus*
est. Quæris Officii? Angelus. Ex Eo
quod est, est Spiritus; ex Eo quod agit,
Angelus.

The common Sense of the Word
Angel, is however to denote an Or-
 der of spiritual Beings of great Under-
 standing, and Power, superior to the
 Souls, or Spirits of Men. These are the
 same with the separate Intelligences of
 the Philosophers; or whom *Philo* de-
 scribes, ψυχαι καθαρωταται και αρισαι,
 De Somn. p. 455. *μειζονων φρονηματων και θειοτερων επιλαχουσαι —*
al. p. 586. ταυτας δαιμονας μεν οι αλλοι φιλοσοφοι, ο δε ιερ
De Sacrif. λογ αγγελος ειωθε καλειν.
 Abel & Cain. p. 102.

That there is an innumerable Company
 of this high Order of spiritual Beings, the
 heathen Theology supposes, and the Scrip-
 tures very plainly declare. Some of these
 are distinguished as the holy elect Angels,
 Angels of Light, who stand round about
 the Throne of God, and as his Ministers
 to do his Pleasure. They are, for different
 Reasons,

Reasons, called *Seraphim, Cherubim, Thrones, Dominions, Principalities, and Powers*: Concerning whom the Scriptures speak in such Manner, as plainly to signify that they are real Beings, of a spiritual Nature, of high Power, Perfection, Dignity, and Happiness. Others of them are distinguished as not having kept their first Station; that having sinned, *God spared them not, but cast them down to Hell, and delivered them into Chains of Darkness, to be reserved unto Judgment.* They are represented as evil Spirits, lying, and unclean, Enemies of God, and intent on Mischief. The Devil, as the Head of them, and these as his Angels, are represented as the Rulers of the Darkness of this World, or spiritual Wickednesses, or wicked Spirits; *τα πνεύματα τῆς πονηρίας ἐν τοῖς ἀρχαίοις*; which may not be unfitly rendered, the spiritual Managers of Opposition to the Kingdom of God. Eph. vi.
12.
Lock's
Paraph.

This is a very just, and important Sense of the Word *Angel*, and very often the Meaning of it in Scripture. But it is not the only Meaning, nor should we make it so; lest we miss the true Sense of some Passages of Scripture, and run ourselves into a mistaken Notion of a Word, which may afterwards lead us into mistaken Notions of Things, of greater Importance, than they may, at the first, appear to us.

Maimonides delivers it as a Maxim: *Non enim invenies Deum ullum Opus fecisse, nisi per Manus* Mor. Neb.
p. 200.

Manus alicujus Angeli. This he further thus explains: *Nosti quod Malach, Angelus, significet Legatum, Nuncium: Et quivis, qui Mandatum aliquod expedit, est Angelus; ita ut de motu Animalium irrationalium quoque dicatur, illum fieri per Manum Angeli, quando ille motus est ad Intentionem Creatoris, qui indidit eis Facultatem, qua illo motu movere possunt. Quinimo Elementa ipsa vocantur Angeli: Ut, qui facit Angelos suos, Ventos; ministros suos, Ignem flammantem.* He thus farther explains the Observation in *Beresbith Rabba*: *Non facit Deus quicquam, nisi antea consultarit de eo, in, vel cum Familia superiori:* Or, as it is further observed: *Ubicunque dicitur in Scriptura, ויהוה, et Dominus; ibi intelligitur, Ipse, et Domus Judicii ejus. Horum Dictorum omnium mens, et Sententia non est, ac si Deus loqueretur, cogitaret, Consilium et considerationem Aliorum peteret, vel Sententiâ alicujus juvaretur; nam quomodo adjuvari posset Creator a Creatura sua? Verum declarant nobis, quod, minimae quæque Partes Entium hujus Mundi, usque ad Creationem membrorum Animalium, prout sunt, fiant mediantibus Angelis; quia Virtutes, et Facultates omnes sunt Angeli. Quam vero perniciofa, et detrimentosa est hujus Rei Ignorantia!* Thus he also explains another Tradition in *Beresbith Rabba*: *Traditio est, nunquam Unus Angelus duos obit Legationes, neque unquam Duo Angeli obeunt Legationem unam. Par enim*

enim est, says Maimonides, Ratio omnium Facultatum, seu Virtutum. Quod vero Facultates singulares, naturales, et Animales, Angeli quoque ab illis vocentur; illud ex multis Locis probari, et confirmari potest. He thus also explains a Phrase in common Use among the Masters. *Sic passim invenies illos (Sapientes scil.) dicentes: Angelus, qui est præfectus tali, vel tali Rei; quia (says he) omnis Virtus vel Facultas, quam præfecit Deus alicui Rei, vocatur Angelus illi Rei præfectus.* And once more: *Tritum illud, cuilibet Homini duos adjunctos esse Angelos, unum a Dextra, alterum sinistra, de Figmento Bono, et malo sit intelligendum. Part. 3. c. 22. p. 399.*

Thus this most learned of the *Jewish* Masters, and most skilful in their Language and Customs, explains the Meaning of the Word *Angel*; and shews at the same Time, how useful the Knowledge of this is, to a right Understanding of many Expressions in Use among the *Jewish* Writers, and of many of their Maxims formed upon them.

Our critical Interpreters do often make Use of these Maxims and Expressions, to explain or illustrate the Scripture Language. But for want of attending to this Sense of them, they have sometimes applied to separate Spirits, what was only meant of particular natural, or animal Powers, of the Actions of irrational Beings, even the Effects of Fire and Wind.

So

So that if the Language of the *Jewish* Masters is of Use, to explain the Language of Scripture, on this Subject ; we may, I think, be pretty well satisfied, that this was their Sense of the Word *Angel* ; and that according to their Judgment, we are to apply it in this Sense to some Passages of Scripture, To be sure it is far from a Novel, or inconsiderable Opinion, when it is received into the Writings of greatest Antiquity, and Authority, and when many of their celebrated Maxims are founded upon it, and are only to be understood in their true Meaning according to it. This is also the Doctrine of the *Samaritan* School.

But however useful the Expositions of the *Jewish* Masters may be, to explain the Language of Scripture in some Cases ; yet they are to be understood only as other like Helps of Criticism. They may go far to clear up, and confirm a Sense rendered probable, and supported by other Considerations ; but can never give a Sense to Scripture contrary to clearer, and superior Evidence. It may be proper then in this Inquiry, (leaving *Maimonides* and the *Jews* for the present) to see what we can find from the Phrase and Expression of the Scriptures themselves, in the usual Method of interpreting antient Authors and Languages.

Vide Remarks, p. 5.

In the New Testament we find mention of an *Angel*, by which God punished the blasphemous Pride of *Herod*. *Acts* xii. 23.
And

And immediately the Angel of the Lord smote him, because he gave not God the Glory, and he was eaten of Worms, and gave up the Ghost,

We have another mention of an Angel moving at certain Seasons the Pool of Bethesda, John v. 4. *For an Angel went down at a certain Season, into the Pool, and troubled the Waters. Whosoever then first after the troubling of the Waters stepped in, was made whole of whatever Disease he had.*

In the Old Testament we have mention of an Angel destroying the numerous Army of Sennacherib, 2 Kings, xix. 35. *And it came to pass that Night, that the Angel of the Lord went out, and smote in the Camp of the Assyrians one hundred fourscore and five thousand, and when they arose early in the Morning behold they were all dead Corps.*

After David's Sin in numbering the People, The Lord sent a Pestilence upon Israel, and there fell of Israel seventy thousand Men, 1 Chron. xxi. 14. 2 Sam. xxiv. 16. This Punishment is thus described, 1 Chron. xxi. 15. *And God sent an Angel unto Jerusalem to destroy it. And as he was destroying, the Lord beheld, and He repented Him of the Evil, and said to the Angel that destroyed: It is enough; stay now thine Hand: And the Angel of the Lord stood by the Threshing Floor of Ornan the Jebusite, and David lift up his Eyes, and saw the Angel of the Lord stand between the Earth and the Heaven, having*

ving a drawn Sword in his Hand stretched out over Jerusalem.

Daniel ascribes his Deliverance in the Lions Den to an Angel, *Dan. vi. 22. My God hath sent his Angel, and hath shut the Lions Mouths, that they have not hurt me.*

These, and many other Passages of Scripture, where Angels are mentioned in Acts of special Favour and Protection; or Justice and Punishment; are understood by many judicious Interpreters, not as if they were the real and proper Acts of separate Spirits, but in a more general Sense, agreeable to the Usage of the Word, *Angel*; as whatever performs and executes the Will of God, and his Pleasure, may be called God's Messenger, that is, an Angel of the Lord. But not to trust the bare Judgment of Critics, one Way, or other; let us rather examine what Foundation there is for such Judgment in the several Passages themselves: Thus, for Instance, with respect to the first of these, *Acts, xii. 23.* The Angel of the Lord, which immediately smote *Herod*, seems interpreted in the Text itself of an *extraordinary Distemper*, that proved mortal: *And he was eaten of Worms, and gave up the Ghost.* So in the Pestilential Distemper, which God sent to punish *David's Sin*, *1 Chron. xxi.* the Words at the 14th Verse, *so the Lord sent a Pestilence upon Israel*, seem an Interpretation of the Expression, Verse 15, *and God sent an Angel unto Jerusalem to destroy it.*
And

And in the parallel Place, 2 Sam. xxiv. 15. *So the Lord sent a Pestilence upon Israel, from the Morning even to the Time appointed, seems only repeated in another Form of Expression Verse 16. And when the Angel stretched out his Hand upon Jerusalem, to destroy it; the Lord repented Him of the Evil, and said to the Angel that destroyed the People: It is enough, &c.*

Thus the Descent of the Angel at the Pool of *Bethesda*, John v. 4. may signify the extraordinary Motion of the Waters, which was the Sign of the miraculous Virtue that was for a Time to attend them. This seems a more easy and probable Sense, than the Opinion entertained by many Interpreters of Note; that the Angel was an Officer or Messenger from the Temple, to stir the Pool, and that the warm Entrails cast into it communicated the healing Virtue to the Waters.

The Angel of the Lord, which went out, and smote the Camp of the *Assyrians*, seems explained too by the Promise of the Prophet *Isaiab*, 2 Kings xii. 6. 7. *And Isaiah said unto them: Thus shall ye say to your Master. Thus saith the Lord; be not afraid of the Words which thou hast heard, with which the Servants of the King of Assyria have blasphemed Me: Behold, I will send a Blast upon him, and he shall hear a Rumour, and shall return to his own Land, and I will cause him to fall by the Sword in his own Land.* Here are three Things threatened to *Sennacherib*: That God

would send a Blast upon him, a pestilential Blast, or burning Wind, which was what, according to historical Account, destroyed his Army. *And he shall bear a Rumour*; the News of *Tirbakah*, King of *Ethiopia* coming against him; *and I will cause him to fall by the Sword in his own Land*. Upon his Return *Adramelech* and *Sharezer*, his Sons, smote him with the Sword, *V. 37*. The *Blast*, or pestilential Distemper here, seems as proper to be understood of a Distemper, according to the historical Account; as the March of the King of *Ethiopia* with an Army against him, or the Swords of his Sons at his Return. (1)

So finally in the Account of *Daniel's* Preservation, *God sent his Angel*, seems immediately explained to this Sense, *and hath shut the Lions Mouths, that they have not hurt me*, *Dan. vi. 22*. The Thing done was stopping the Lions Mouths, and which Way soever this was done, under God's special Direction and Influence, it may be said to be done by his Angel, though a separate Spirit had no Hand in it at all.

I am sensible, this may however be looked upon as a mere Conjecture without Proof, and even against some Evidence to the contrary. As an Angel is mentioned in all these Places, there is no Reason, some will say, to depart

(1) The *Babylonish*, and some of the *Targums* make it Lightning, but Dr. *Prideaux* the hot Wind.

depart from the literal Sense, and Meaning of the Word *Angel*, which denotes a *separate Spirit*. And in some Places, such Mention is made of the Appearance of Angels, *ex. gr.* in the Pestilence sent upon *Israel*, as seems to carry it strongly for the Sense of a separate Spirit.

Maimon.
p. 2. 6.

But to see which of these Senses is supported by the better Evidence, it may be proper to consider a little more nearly, which of them in Comparison with each other, is the most easy, natural, and least liable to Exception.

First then, let it be observed, that either Sense of the Word *Angel* is proper, and natural in itself; with this only Difference, that the first Meaning of the Word *Angel*, and by consequence the most natural, is to express the Office of a Messenger, and to denote the Execution of some Commission; and is therefore the most proper, because the original Meaning of the Word: For it is from this Office that separate Spirits have the Name of Angels given to them. The *Hebrew* Masters have no way departed from the original Meaning of the Word, when they use it in this Sense, and there is good Reason to think, this is also the Language of the Scriptures.

When the Psalmist gives a Character of *Fire, and Hail, Snow, and Vapour, and stormy Wind, as fulfilling God's Word*, Ps. cxlviii. 8. it is an equivalent Expression to

the Angels, or Messengers of God. And this seems the natural Meaning of the Psalmist's Expression, *Pf. civ. 4. Who maketh his Angels Spirits, his Ministers a Flame of Fire: Or who maketh Winds his Angels, and Lightnings his Messengers.* This is very agreeable to the whole Context, which describes the Glory and Majesty of God, as they appear in the material and visible Works of Creation and Providence. He seems to give this as the Key of the whole, ver. 28. *O Lord! how manifold are thy Works! in Wisdom hast thou made them all. The Earth is full of thy Riches.* This is farther confirmed, as it is probably an Allusion to one of the Judgments on *Egypt*, *Exod. ix. 23, 24. Moses stretched forth his Right-hand towards Heaven, and the Lord sent Thunder, and Hail, and the Fire ran along upon the Ground, and the Lord rained Hail upon the Land of Egypt. So there was Hail, and Fire mingled with Hail very grievous, such as there was none like it in all the Land of Egypt, since it became a Nation.* These Judgments from Heaven seem to be called *Angels* by the Psalmist in another Place. *Pf. lxxviii. 48, 49. He gave up their Cattle also to the Hail, and their Flocks to hot Thunderbolts (or Lightnings, as in the Margin): He cast upon them the Fierceness of his Anger, Wrath, and Indignation, and Trouble, by sending*

ing evil Angels^a among them. ^b Nor does this Interpretation any way weaken the Quotation of the Author of the Epistle to the Hebrews, ch. i. 7. but will rather, I conceive, be an Advantage to his Argument, when it shall be observed; that the Scriptures of the Old Testament speak many Things concerning Angels, much inferior to what they always speak of the Son. The very Name and Character of an Angel, how high soever it may seem to carry the Honour and Dignity of those to whom it is ascribed, is yet in Scripture Language given to the inanimate Parts of the Creation, as they are Ministers of God's Government in the World, and fulfil his Word; whereas the Language of Scripture concerning the Son is: *Thy Throne, O God! is for ever and ever, &c.*

Moreover, *Secondly*, These Passages of Scripture seem to make this a more proper and natural Sense than the other. My Meaning is; that in these Passages of Scripture, supposing Angels to mean separate Spirits, and their proper Actions, this upon the whole will be less proper and natural, than to suppose mortal Distempers, Pestilences, burning Winds, &c. to be called

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Angels,

^a And thus the Hebrew Interpreters understand it. *Maimon. m. n. pt. ii. c. 6. Aben Ezra, and Kimchi*, as Dr. Hammond observes on the Place.

^b Which is the only Reason that inclines Dr. Hammond to depart from the Sense of the Jewish Interpreters.

Angels, as performing the Will of God; But I would particularly observe on that Passage, which seems most express to the other Sense, viz. The Pestilence in Punishment of David's Sin, 1 Chron. xxi. 14, &c. *So the Lord sent a Pestilence upon Israel, and God sent his Angel to Jerusalem to destroy it. And as he was destroying, God beheld, and he repented him of the Evil, and said to the Angel that destroyed it; It is enough, stay now thine Hand. And the Angel stood by the Threshing-floor of Ornan, the Jebusite, and David lift up his Eyes, and saw the Angel of the Lord standing between the Earth and the Heaven, having a drawn Sword in his Hand, stretched over Jerusalem.* In the former Expression, *and the Lord sent a Pestilence upon Israel*, the Words seem plainly, naturally, and directly to intimate what Sort of Punishment was inflicted on *Israel*. And when the Account of the Angel comes in, the Manner of Expression is altered, and at first View seems strongly figurative. An Angel is said to destroy *Jerusalem*; God is represented as repenting of the Evil, as speaking to the Angel to stay his Hand: The Angel is described as standing still, and (what is very remarkable) with a drawn Sword in his Hand, a proper Instrument of natural Use to cut off a Man's Head, or to run him through; but not of quite so natural Use to corrupt the Blood and Spirits, and to destroy Life by a pestilential Poison.

These

These Expressions cannot well, I think, be interpreted of the proper Act of a separate Spirit, by any natural Use he could make of a Sword. If then here we have Recourse, as I think it is proper and even necessary we should, to a prophetic emblematical Stile, in which Visions are used to be expressed; it will represent this plain Truth to *David*: That God for his Sin had punished *Israel* with a grievous and mortal Pestilence, as he had threatened; but that he remembered his People in Mercy, and would not punish them as they had deserved. And thus the Appearance of the Angel is, I apprehend, best accounted for; not that he slew the People with his Sword, and therefore that this Punishment was the proper Act of a separate Spirit; but that this Appearance in Vision certified *David*, that this grievous Pestilence was a designed Punishment of his Sin, and that God had sent it among the People in an extraordinary Manner.

Thus again, when an Angel is sent for *Daniel's* Preservation, what Sense seems most natural and proper? That the Fierceness of the Lions should be restrained by a special Act of Divine Power, or that it should be the proper Act of a separate Spirit to shut the Lions Mouths, and so muzzle them, that they might not hurt the Prophet?

A bare Consideration of the other Passages in this View will so easily suggest the
same

same Thoughts, that I need not mention them in particular.

If it should still be said, that it is a current Opinion, that God is not used to act immediately himself, but by the immediate Agency of Angels as his Ministers; it must be owned the *Jews* have such a Maxim: *Non enim invenies Deum ullum opus fecisse, nisi per manus alicujus Angeli.* Yet the true Meaning of that Maxim, as we have already seen from *Maimonides*, is to establish that Sense of the Word Angel, which I have been endeavouring to explain, *viz.* That it is meant of every Thing God appoints, and uses to fulfil his Will; of the Powers and Effects of Things inanimate and irrational, as well as of other Beings; and to adhere in all Cases to the common Sense of the Word Angel, for a separate Spirit, and its proper Action, is to mistake the Meaning of the *Hebrew* Masters, as well as the Language of Scripture; for that Maxim is so far from establishing the Sense intended to be supported by it, that it is founded upon an Opinion in direct Contradiction to it.

C H A P. I.

The general Notion of the most eminent Manner of God's special Presence, or the Schechinah.

HAVING premised thus much concerning the Meaning of the Word *Angel*, the Reason of which will appear as we proceed in this Inquiry, let us endeavour to find out, as distinctly as we can, how the Scriptures represent the most eminent Manner of God's special Presence, or the *Schechinah*.

Altho' this Subject has been often touched upon by Men of Learning, and some Things here and there relating to it explained as it were occasionally, yet I think it has not been examined so carefully, nor explained so fully as it deserves; since it is of so much Use to give a true Notion of the Nature, Privileges, and Worship of the *Jewish Church*, and to explain many Things in the Christian State, which are taught us in Words and Expressions alluding to this Notion of the *Schechinah*, and indeed taken originally from it. The Word *σκηνην*, so often used in the New Testament, and in some important Doctrines of Christianity, is the same in Sense, and almost in Sound, with *Schacan*, whence *Schechinah* is derived,

as the learned Archbishop *Tennison* very justly remarks. *Idolat.* 372.

Furnet de
Stat.
Mort.
203.

It may be proper to observe, that as in the *Hebrew* Scriptures the *Schechinah* is sometimes stiled the Glory, or Glory of God, כבוד יהוה, *Chebod Jehovah*; so the *Greek* Expression, denoting the same Notion with *Schechinah*, is, $\delta\omicron\zeta\alpha$ or $\delta\omicron\zeta\alpha\ \tau\epsilon\ \theta\epsilon\omicron$. And thus it is used by the *LXX.* as a proper Translation, and by the Writers of the New Testament as a proper Allusion, and a significant Manner of Expression. Many Instances might be produced for the Proof of both these Observations. I shall only mention one or two.

God promises, *Exod.* xxix. 45. *And I will dwell amongst the Children of Israel, and will be their God.* ושכנתי בתוך בני ישראל. *Veshecanti betok Beni Israel.* *Onkelos*, the *Chaldee* Paraphrast, seems to render this: I will place my *Schechinah* among the Children of *Israel*, according to his *Latin* Interpreter, *et habitare faciam majestatem meam, in medio Filiorum Israel.* And the *Arab.* vers. with the same Intention: *Et habitare faciam lucem meam inter Filios Israel.* How agreeable to these Forms of Expression are the Words of *St. John*, when he heard a great Voice from Heaven, saying: *Behold the Tabernacle of God is with Men, and he will dwell with them, and they shall be his People. And God himself shall be with them, and be their God.* $\text{ιδ\epsilon}\ \eta\ \sigma\alpha\kappa\eta\eta\ \tau\epsilon\ \theta\epsilon\omicron$

Rev. xxi.
3.

$\mu\epsilon\tau\omicron$

μετα των ανθρωπων, και σκηνωσει μετ' αυτων, και αυτοι λαοι αυτε εσονται, και αυτος ο θεος εσαι μετ' αυτων, θεος αυτων.

It is observed, *Exod. xxiv. 16, 17. And the Glory of the Lord abode on Mount Sinai—and the Sight of the Glory of the Lord was like devouring Fire, on the Top of the Mount.* יהוה על הר וישכן כבוד יהוה על הר. *Vajishcon Chebod Jehovah hgal Har,* which the LXX thus translate : κατεβη η δοξα τε θεος επι το ορος το Σιναι — το δε ειδος της δοξης κυρια ωσει πυρ φλεγον.—For this Reason the Author of the Epistle to the *Hebrews* seems to call the *Cherubim*, over-shadowing the Mercy-seat, the *Cherubim of Glory*, or of the Glory, that is of *Jehovah*, who dwelt between the Cherubim, over the Mercy-Seat in the *Schechinah*. And *St. Luke*, in the History of the Transfiguration, describes what the Apostles saw : *Peter and they that were with him were heavy with Sleep ; Verse 32. but when they were awake, they saw his Glory. And Verse 34, 35. A Cloud over-shadowed them, and there came a Voice out of the Cloud, &c. St. Peter, one of the Persons present, explains this Account more fully, as the glorious Presence of God, or the Schechinah ; as well as denoting the Glory and Honour which Christ then received from God, 2 Pet. i, 17, 18. For he received from God the Father, Honour, and Glory, when there came such a Voice from the excellent Glory: This is my beloved Son, in whom I*
am

am well-pleased. And this Voice which came from Heaven we heard, when we were with him in the holy Mount. So that the Voice *απο μεγαλοπρεπης δοξης* *was a Voice from Heaven, whereby Christ received Honour and Glory from God the Father, and seems plainly to answer to the* *Schechinah*, or Appearance of the *כבוד יהוה*, *chebod Jehovah*, the Glory of God.

More Ne-
bochim
part 1.
cap. 25.

Before I examine in particular how the *Schechinah* is represented to us in Scripture, it may not be improper just to mention the general Notion, which the Jewish Masters give us of it. *Maimonides* has a particular Chapter upon the Word *שכן* (*Shachen*). *Verbum hoc*, says he, *ut notum est, significat, continuationem stationis, h. e. Commorationem in aliquo loco.—Deinde vero accommodatur etiam ad res inanimatas, adeoque ad omne id, quod constanter et assidue permanet in re aliqua, licet illa res, in qua altera manet, non sit locus; neque etiam vox illa, quæ permanet, sit animata. Ut תשכן, Tishcon, habitet super illam, diem scil. nativitatis, Nubes. Hic enim manifestum est, nubem non esse quid animatum, neque diem esse corpus, vel rem corpoream, sed partem temporis.*

Job iii. 5.

Atque secundum hanc usurpationem attribuitur etiam creatori; ad exprimendum, scil. Habitationem vel commorationem majestatis et providentiæ ipsius in loco aliquo. Ubicunque enim majestatis, et providentiæ sua signa collocavit, aut ubicunque habitare facit providentiam

dentiam suam, ibi dicitur habitare. Quare in quocunque Loco Actio hæc, Habitatio, invenitur attributa Creatori, significat Commorationem Majestatis ipsius, hoc est, Gloriæ creatæ in aliquo Loco, vel Providentiam Divinam in Re quapiam, pro Ratione scil. uniuscujusque Loci. What this learned Master means by the *Gloria creata*, by which he explains the Presence of the divine Majesty, or *Schechinah*, he more largely acquaints us in another Place: *Per Gloriam Domini significatur nonnunquam Splendor aliquis creatus, quem Deus, quasi Prodigii, vel miraculi Loco, ad Magnificentiam suam ostendendam alicubi habitare fecit: ut, Et habitavit Gloria Domini super Monte Sinai, et obtexit Eum. Item, et Gloria Domini replebat Tabernaculum.* More Nebochim, part 1. c. 64. p. 115. Exodus xxiv. 16. Exod. xl. 35.

This is what *Maimonides* often calls, occasionally, *Lux creata*. *Quod si vero velis per Gloriam Domini, Lucem creatam intelligere, quæ replevit Tabernaculum, nihil erit absurdi.* More Nebochim, part. 1. c. 19. p. 23.

Abarbinel takes the Light of the *Schechinah* to have been that first Light spoken of by *Moses*, before the Formation of the Sun; which God, according to him, sealed up in his Treasuries, after the Luminaries were created, to serve him upon special Occasions, when he would make himself appear extraordinarily present; as Bishop *Patrick* represents his Opinion on *Gen. i. 3*.

As

As this is to carry the Notion much farther than *Maimonides*, so it is an Explanation, as I conceive, contrary to his Notion; who by his *Lux creata* seems to mean a Light produced for the particular Purpose of that Manifestation; not the first made Light, laid by, as it were, as only fit for such Use, upon any Occasion whatsoever.

Upon this general Account of the *Schechinah*, most Persons have formed an Idea of it, as an extraordinary Appearance of God, in, by, or with an extraordinary Appearance of Light.

A learned Author has thus expressed it: *Schechinah, late sumpta, usurpatur ad designandum quodlibet effectum notabile Præsentia divinæ: Minus late, præsentiam divinam, sub aliqua Specie, aut Signo visibili, denotat. Denique strictissime, Præsentiam Majestaticam, ut aiunt, in materia aliqua lucida, ignea, aut candescenti, exhibitam.*

Burnet de
Statu Mor-
tuor, p.
204.

From this *Schechinah*, which in the strictest Sense denotes the Presence of God's Glory and Majesty, the Temple is called the Place, where his Honour or Glory dwelleth. *Psalms* xxvi. 8. מְקוֹם מִשְׁכַּן כְּבוֹדךָ Mekom Mishcon Chebodcha, τόπον σκηνω-
ματος δοξης σα. 70.

It is also called the Face or Presence of God, *Psalms* lxviii. 8. פְּנֵי אֱלֹהִים Penei Elohim, απο προσωπα τε θεου ισραηλ. 70. Thus when God promises his *Schechinah* to *Israel*, *Exod.* xxxiii. 14. it is called his Presence:

And

And He, the Lord, said, פָּנַי, Panai, my Presence shall go with thee. This Expression the Seventy with good Reason, in regard to the Intention, and Meaning of the Place, render, αὐτῷ προπορευσομαι. But Onkelos, the Chaldee Paraphrast, שְׁכִנְתִּי, Shechinthi, my Shechinah, or Majesty; for which Reason the Arabic seems to have rendered it, *Lux mea ambulabit.*

And thus we are to understand the Expression at the 11th Verse: *And the Lord spake unto Moses Face to Face*; which seems an Explanation of Verse 9: *And it came to pass, as Moses entered into the Tabernacle, the cloudy Pillar descended, and stood at the Door of the Tabernacle, and the Lord talked with Moses.*

To mention one Thing more, as a general Notion of the Schechinah, we may observe; that the Tabernacle, or Temple, was from hence the Place which the Lord chose out of all the Tribes to put his Name there. *Deut. xii. v. But unto the Place, which the Lord your God shall chuse, out of all your Tribes to put his Name there; even unto his Habitation shall ye seek, and thither thou shalt come.* Upon this Promise Solomon, at the Dedication of his Temple, prays, *1 Kings viii. 29. That thine Eyes may be open toward this House Night and Day, even toward the Place of which thou hast said, My Name shall be there.* And God himself afterwards thus expresses the Sanctification of the Temple

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by His Presence in it, 2 Chron. vii. 16. *For now have I chosen, and sanctified this House, that my Name may be there for ever; and mine Eyes, and mine Heart, shall be there perpetually.* So that God's putting his Name upon the Place, He had chosen for His Presence, is expressive of the *Schechinah*, or divine Glory. Onkelos therefore renders the Name of God by the *Schechinah*, or Majesty: *The Place which I shall chuse out of all your Tribes, לאשראה שכנתי* (Leashraach Schechinti) to place my *Shechinah*. And the Arabic to the same Sense: *Ut habitare faciat in Eo Lumen suum.* Our learned Bishop Patrick seems to give a plain and just Sense of the Expression, *to put his Name there*, in few Words, on Deut. xii. 5. By the Name of God, says he, is meant God himself, as to call upon His Name is to call upon Him. And therefore the Sense is; where He would make His dwelling Place, by settling the Ark, and the Cloud of Glory there, which was the Token of his Presence.

C H A P. II.

The several particular Representations of the Schechinah, to the full Settlement of the Temple-Worship under Solomon.

FROM this general Account of the *Schechinah*, or most glorious Appearance of God's Majesty, and special Presence, let us proceed to a more distinct Consideration of the principal Passages of Scripture, wherein it is more particularly described. By considering the Propriety of Expression, and the Manner in which these Manifestations of God's Presence are represented to us, we shall lay a Foundation, from real Facts, for a right understanding of these Appearances : A better Foundation, I think, than uncertain Guesses, built on the Authority of long continued Prejudices, which Age has made too venerable to be disregarded ; though they were first owing to a Mistake of true Criticism, on the Style and Language of Scripture, or Want of due Attention in comparing together the several Passages of Scripture, relating to this Subject. Both, as I conceive, have contributed not a little to the Obscurity of this Subject.

S E C T. I.

The divine Appearance to our first Parents in Paradise.

THE first Passage I would begin with contains a very early Mention of a divine Appearance, while our first Parents were yet in Paradise, *Gen. iii. 8. And they heard the Voice of the Lord God walking in the Garden, in the Cool of the Day. And Adam and his Wife hid themselves from the Presence of the Lord God, among the Trees of the Garden.* That this was a special divine Appearance, such as is meant by the *Shechinah*, is argued many Ways.

It is an Appearance of the Lord God. The Voice they heard was קול יהוה אלהים Kol Jehovah Elohim. Της φωνης εδ εμπεδ εδ δεξ. 70. קל ממרא ד' קל Mimra D'Adonai. Onkelos. These are Expressions that seem to denote a proper divine Appearance, as truly a divine Appearance as any other mentioned in Scripture ; for *Jehovah Elohim, Mimra D'Adonai*, κυριος ο θεος, are some of the highest, and most peculiar Titles of God, in the Language of the Scriptures, and antient Paraphrases.

It is farther observable, we have here another Expression, equivalent to the *Shechinah*, which, as we have seen, is used for it ; and that is, *the Presence of God* : And Adam
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and his Wife hid themselves from the Presence of the Lord God. מפני יהוה אלהים. *mippeni Jehovah Elohim.* αποπροσωπαυσαυσε θεος. 70. מן קדם דיי. *Min Kodam Adonai Onkelos.* of which the *V. L.* is a good Sense, a *Facie Domini Dei*: All which are usually expressive of God's glorious Appearance in Majesty, or of the *Shechinah*. But besides this Evidence, the Circumstances of the Appearance itself will further confirm, that this was a proper divine Appearance.

How then is this Appearance represented? *And they heard the Voice of the Lord God walking in the Garden, in the Cool of the Day.* Our Translation does not, I think, give us so clear a Notion of this Appearance, as is necessary to a just, and distinct Conception of it.

The Voice of Jehovah. This, says the learned *Ainsworth* on the Place, signifieth any Noise or Sound, as *Ezek. i. 24.* *And when they went, the living Creatures in the prophetic Vision, I heard the Noise of their Wings, like the Noise of great Waters, as the Voice of the Almighty, the Voice of Speech, as the Noise of an Host*; or rather, as the Noise of a Tumult. So that Expression is translated, *Jer. xi. 16.* The same Word, as that learned Man observes, is translated *Exod. ix. 28.* *mighty Thunderings,* קלת אלהים. *Koloth Elohim, Voices of God,* as in the Margin. And such seems the proper Interpretation of it in this Place.

Walking in the Garden. This may also be meant, says *Ainsworth*, of the Voice, which is said to walk, or go on, when it encreaseth more and more, as *Exod. xix. 19.* *And when the Voice of the Trumpet sounded long, and waxed louder, and louder,* קול הולך *Kol holach*; that is, the Voice or Sound of the Trumpet walked or proceeded to a greater Length, or increased and grew stronger; and so the Word is used in many other Places.

So that in this Appearance we have a Description of the Presence of *Jehovah Elohim*, ushered in with a Sound, which proceeded and came on in the Garden of *Eden*, nearer and nearer to our first Parents; who sought to hide themselves from the approaching Appearance of the divine Presence.

The general Notion of this Appearance may then be fitly represented almost in the Words of Bishop *Patrick*: And they heard the Sound of the majestic Presence, or the Glory of the Lord, approaching nearer, and nearer to the Place where they were. It is plain by this, says he, there was an Appearance of an extraordinary Presence. He adds, I cannot but think the *Shechinah*, or divine Majesty, appeared quite otherwise than formerly. That is, not in so mild a Lustre as when they were first acquainted with Him; but in a more terrible burning Light, as if it would consume them.

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Whatever Foundation there may be for this farther Conjecture, when a View of the several Appearances shall give a more distinct Light to each other; I would for the present omit every Thing that does not arise from the express Representation of the Text itself. For that Reason I wave now any Supposition of the visible Form, or manner, in which the Presence of God manifested itself, whether even by any Sort of Brightness, Flame, or Fire, or without it; for as much as the Text itself does not express it one Way or other; however probable it may appear afterwards, by laying all Things together, that what is more fully expressed in one Place, may be reasonably supposed in another.

In the further Account of this Appearance, we have *Jehovah Elobim* represented as conversing with our first Parents, calling first to *Adam*, and replying to his Answer; then speaking to the Woman, and replying to her Answer; speaking afterwards to the Serpent, and denouncing a Punishment suitable to the Evil he had done; then pronouncing the Punishment of the Woman, afterwards of the Man; giving a Promise, that the Seed of the Woman should bruise the Serpent's Head; and finally directing our first Parents how to cloath themselves. As here was an Appearance of *Jehovah Elobim*, here was also a sensible Appearance, and such as that by it our first Parents knew

it was the Presence of the Lord. Though there is no express Mention of the Form of the *Schechinah*, whether by a visible shining Light, or otherwise, yet there was an articulate Sound, and distinct Voice or Oracle. This is all along not only spoken of as the Voice or Oracle of the Lord God, but in the Discourse, or Words of the Oracle there is an exact Conformity to the Character of *Jehovah Elohim*, as having given the Command not to eat of the forbidden Tree, and as punishing the Transgression, and as giving the Prospect and Hope of Favour and Blessing from *Jehovah*, whom they had so justly and so highly displeased, by their Offence, in eating the forbidden Fruit.

S E C T. II.

To A B R A H A M.

THE next particular Instance of a divine Appearance, I would chuse to consider, is the Appearance to *Abraham*, *Gen. xvii.* This gives us an Example of the Appearances in the Patriarchal State. It was upon a very solemn Occasion, when it pleased God to confirm his Covenant with *Abraham*, and his Family, as his *Peculium*, and appointing the Rite of Circumcision as the Seal of it.

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The Words of *Moses* expressly determine this to be a proper divine Appearance, V. 1. *When Abram was ninety Years old and nine, Jehovah appeared to Abram; or, Jehovah was seen to Abram:* ωφθη Κυρίῳ τῷ Ἀβραμ. 70.

It is a farther Confirmation that this was a proper Appearance of the divine Majesty, from the first Words: *Jehovah said to Abram; that is, he used these Expressions: And Jehovah appeared unto Abram, and said unto him: I am the Almighty God, אֵל שַׁדַּי, El Shadai; a Title that denotes God's All-sufficiency; or, in Mr. Ainsworth's Words, who is, or hath Sufficiency; or, who is most abundant and able to go through all Things, both in Mercy and Judgment. It is a farther Evidence that this was a divine Appearance, that Abram received it in such a Manner, with the most solemn Adoration, V. 3. And Abram fell on his Face. This expresses Prostration, the highest outward Act of Worship, and Adoration. Finally, this seems to be inferred, from the Manner in which the End of this Appearance is described, V. 22. And he left talking with him, and God went up from Abraham, or, God ascended from before Abraham, וַיַּעַל אֱלֹהִים, vajael Elohim, וַאֲסַתְּלַק יְקֹרָא ד', Veishallech Jecra D'Adonai, et ascendit Gloria Domini. Onkelos. The Arabic most probably means the same Thing: Et sublatus est Angelus Domini. It may not be amiss to observe here by the bye, that Angelus Domini,*

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in the *Arabic* Version, is equivalent to *Gloria Domini*, in the *Chaldee* Paraphrase, as will easily appear by taking Notice of the Manner of those two Versions.

But let us a little consider the Appearance itself.

It seems, I should think, sufficiently clear, that this was a sensible Appearance, and *that* both to the Hearing and the Sight. The Words imply, that *Abram* saw what appeared; and the Departure of the Appearance from *Abraham*, by ascending, can hardly be understood otherwise, than of the sensible Departure of some visible Object. But yet, as the Form and Manner, in which the Glory of *Jehovah* did manifest itself, and was visible to *Abraham*, is not expressed, I shall not yet pretend to conclude any Thing particular concerning it. It is also plain that this Appearance was sensible to *Abraham's* Hearing. *Jehovah* is represented as speaking to *Abraham*, and at the End of the Appearance he is said to have *left off talking with Abraham*; which is a manifest Allusion to the Use of articulate audible Sounds, intelligible Voice, and Words; such as by which Men are used to convey a Knowledge of their Thoughts mutually to each other, and to signify and make known their Judgment, their Will, their Directions, and Commands. But whether this was done by the Use of any such Organs, as are proper to form the articulate Sounds of Human

man Speech, or by an articulate Sound extraordinarily formed in the Air, or *Bath Kol*, in the Language of the *Jewish* Masters, or by any other Way, doth not appear in the Text itself; neither shall I therefore, as yet, conclude any Thing at all concerning it.

But here again, the Text itself directs and warrants us to observe, concerning this Appearance :

First, That the Person appearing was *Jehovah*, as in the former Appearance to our first Parents.

Secondly, That in this Appearance he takes to Himself the Character of Almighty God; speaks all along, as the Person who had the supreme Authority, and Government of this World, and Disposal of the several Blessings of Providence; as the Person, who had a Right and Authority to direct the whole Religion of *Abraham*, and to whom all *Abraham's* Religion was to be directed; who entered into Covenant with *Abraham* and his Seed, and who promised to be a God unto them, and that he would make him a Father of many Nations, and give to him, and his Seed after him, the Land of *Canaan* for an everlasting Possession; who gives thereupon a Command for the Use of the Rite of Circumcision, as a Seal of the Covenant that was entered into, between *Jehovah* on the one Part, and *Abraham* and his Family on the other Part : So that this Appearance

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is represented as the divine Oracle, in which *Jehovah* commands *Abraham* to *walk before Him, and to be perfect*, and promises there-upon the Blessing of his Covenant to *Abraham*. *Abraham* receives this Oracle with religious Reverence and Worship. And throughout the whole Oracle there is an exact Conformity to the Character of *Jehovah Elobim*, as the sovereign Disposer of the Blessings of Providence, as the Author of the *Peculium* in his Family, the Covenant and Sacrament of that Church, and the Object of their religious Worship, and Obedience.

S E C T. III.

Second divine Appearance to Abraham.

IN the following 18th Chapter we have another remarkable Account of a divine Appearance, which as it was not long after the former, so it was upon a very extraordinary Occasion, and is represented in a Manner different from what we have yet observed, and will deserve a particular Consideration.

That this was a divine Appearance seems evident many Ways. *Moses* begins his Account of the Vision, expressly ascribing
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it to *Jehovah*, V. 1. *And Jehovah appeared to him, Abraham, in the Plain of Mamre.* ωφθη δε αυτω ο Θεος. 70. The Person speaking to *Abraham*, on Occasion of *Sarah's* laughing within herself, is stiled *Jehovah*, V. 13. *And Jehovah said unto Abraham: Wherefore did Sarah laugh? And Abraham* V. 22. is said to stand yet before *Jehovah*, לפני יהוה *Lepheni Jehovah*; which may be rendered, before the Face or Presence of *Jehovah*. And thus, finally, *Moses* describes the End of the Vision, V. 33. *And Jehovah went his Way, as soon as he had left communing with Abraham.* This *Onkelos* renders thus: *And the Glory of the Lord was elevated.* וַאֲסַתְּלַק יְקָרָא ד'. *Ve isthalack Jikra D'Adonai.* And the *Arabic*, in its customary Manner of expressing the Glory or Majesty of God, renders it: *And the Angel of the Lord went up.*

Having thus considered it as a divine Appearance in general, let us examine more particularly how it is represented.

In the first Part of this Appearance we have no more mentioned, than that three Men came as Strangers to *Abraham's* Tent, V. 2. *And he, Abraham, lift up his Eyes, and looked, and behold three Men stood by him.* So they seemed at first to *Abraham*, says Mr. *Ainsworth*; for however, and in what Manner soever, we shall have Occasion to consider them, in the farther Discovery they make of themselves, in the Process of this Appearance,

Appearance, yet for the present we are to observe, they seemed to *Abraham* as three Men only. As such, he went out to meet them, and saluted them, and treated them with the same Kind of Hospitality, with which he would have treated any other Strangers travelling by his Tent. It may not be amiss to give this Observation in the Language of *Maimonides*: *Antequam expedivissent Legationem suam, vocavit Eos viros: Postquam vero Eam perfecerunt, induerunt Angelitatem, b. e. Formam Anglicam.* Mor. Neboc. Part. 2. c. 6. p. 202. In the Process of the Conversation we find at the 13th Verse: *And Jehovah said unto Abraham, wherefore did Sarah laugh? Is any thing too hard for Jehovah?* The Form of the Expression seems to denote, that here was the Presence of *Jehovah* manifested; however the first Appearance was only as of three Men. There looks indeed to be some Intimation of it before, at Verse 10. where the Phrase is: *I will certainly return unto thee according to the Time of Life*; which intimates this to be the same Presence, with that in the former Chapter, when the Promise was given. The same Representation of the divine Presence is carried on, V. 16. *When the Men rose up, and looked towards Sodom. And Jehovah said, V. 17. Shall I hide from Abraham that Thing which I do?* And at the 22d Verse: *And the Men turned their Faces from thence*

thence, and went toward Sodom; but Abraham stood yet before the Lord, Jehovah.

It is usually supposed, that the Men, who went towards *Sodom*, were only two of the three, because mention is only made of two Angels coming to *Sodom*, in the following Chapter. But Bishop *Patrick* and *Hackspar* suppose this a mixt Vision; and that over and above the three Men or Angels, there was also an Appearance of the divine Majesty, or, the usual Form of the *Schechinah*, which made the proper Oracle or Presence. And therefore Bishop *Patrick* on these Words: *And the Men turned their Faces from thence*, explains them; and the three Men mentioned V. 2. they that came in, and eat with him, and rose up from the Table, V. 16. who no doubt were all three, being the Persons who are now said to have turned their Faces from thence. Farther on these Words: *But Abraham stood yet before Jehovah*; not, says this learned and judicious Interpreter, before any of those three; but before the divine Majesty, who appeared to him, V. 1. and had spoken to him, V. 13. and discoursed with him, V. 17, 20. in whose Presence he still continued. These Conjectures have a fair and probable Appearance. But at present I would form no particular Conclusions, because the Text itself does not fully and distinctly determine them. Thus much, however, appears pretty plain from the Text; that whatever Apprehensions

Abraham

Abraham might have at the Beginning of this Appearance, as to the real Quality of the Persons he entertained ; yet from the farther Process of the Discourse, and the Turn and Manner of the Conversation, he was sufficiently convinced of a divine Presence, and that he was standing before *Jehovah*. For, according to this Sentiment, *Abraham* addresses *Jehovah* in a direct and formal Prayer, in these remarkable Words, V. 27. *Behold now I have taken upon me to speak unto Jehovah, who am but Dust and Ashes.* And it is farther observable, that in his Address to *Jehovah*, he owns Him the righteous Judge of the whole Earth. V. 25. *That be far from thee to do after this Manner, to slay the Righteous with the Wicked ; and that the Righteous should be as the Wicked, that be far from thee. Shall not the Judge of all the Earth do right ?*

To keep then close to the Scripture Account of this Appearance, and not for the present to help it out by any Conjecture ; it seems sufficiently to warrant these Observations.

That, upon the whole, this was a true divine Appearance, in which *Jehovah* manifested himself to *Abraham*.

That this divine Appearance was as an Oracle, to reveal to *Abraham*, that God faithfully remembered his Promise, and would surely accomplish it, at the appointed Time ; and farther to acquaint him with the determined

mined Punishment of *Sodom*, for its prevailing Wickedness.

That in this Appearance *Jehovah* is represented, as the God of *Abraham*, who had promised to bless him, and would be faithful to the Covenant he had made with him. That he is represented as the Person from whom *Abraham* was to expect his Blessing, who was the proper Object of *Abraham's* Worship and Prayer, who was also the Lord and Judge of the whole Earth; who had the supreme Power, and could by his Providence save and destroy: All which Circumstances, how ignorant soever *Abraham* might be of the Quality of the Persons, who appeared to him at the first, are very plain in the Account that follows of the Appearance itself.

S E C T. IV.

To M O S E S in the Bush.

BUT to proceed. The next Appearance I would take particular Notice of is that to *Moses* in a Flame of Fire, out of the Midst of a Bush.

This Appearance may give some farther Light into the Scripture Language, by which the Majesty, and Presence of God is expressed, as several different Phrases are here joined together; and hence we may also learn

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something of the visible Form, in which the *Schechinah* is represented: So that it will deserve a particular Attention.

That this is such a proper Appearance of the divine Presence, as I proposed to distinguish by the Word *Schechinah*, will I suppose be evident many Ways.

In this Appearance *Jehovah* is represented as seeing *Moses*, and his Actions, as calling upon him, and speaking to him, stiling himself the *God of Abraham, Isaac, and Jacob*, proclaiming himself by this Title, *I am that I am*, ordering *Moses* to say to the Children of *Israel*: *The Lord God of your Fathers, the God of Abraham, of Isaac, of Jacob, appeared unto me, and hath sent me unto you.* And on Account of this Presence, the very Place is declared so sacred, that *Moses* is ordered *not to draw near, but to put off his Shoes*; an Expression of the highest Respect and Reverence, such as was due to the Tabernacle and Temple, and the immediate Service of God, before his most peculiar Presence. This was a very ancient and known Rite of religious Respect, directed by *Pythagoras*: *Ανυποδήτος ὦν, και προσκυνει*: *Liber a calceis fac sacra, et adora*, Grot. on the Place. *Nudi Pedes*, adds he, *ad Religionem pertinent*.

The Description of this Appearance is much after this Manner.

It is first called an Appearance of the Angel of *Jehovah*. V. 2. *And the Angel of Jehovah appeared*

appeared unto him. This is a Form of Expression, to denote a divine Appearance, which we have not met with in any of the former Instances, which we have already considered. In the first it is said: *They heard the Voice of Jehovah Elohim.* In the two others it is said: *And Jehovah appeared to Abraham.* But here it is said: *And the Angel of the Lord appeared to Moses.* It is remarkable, that this Expression is preserved in the same Form by *Stephen, Acts vii. 30.* *When forty Years were expired, there appeared to him, Moses, an Angel of the Lord in a Flame of Fire in a Bush.* But it is further to be remarked, that what is called the Angel of *Jehovah*, in the Beginning of the Appearance, is expressly called *Jehovah* in the farther Account of it. Thus *V. 4.* *And when Jehovah saw, that he, Moses, turned to see, God, Elohim, called unto him out of the midst of the Bush.* And thus *St. Stephen* also represents it: When he had said, *Acts vii. 36.* *There appeared to Moses an Angel of the Lord in a Flame of Fire,*—it follows immediately *V. 31.* *As he drew near to behold it, the Voice of the Lord came unto him, saying, I am the God of thy Fathers, &c.* It should seem therefore, that in Scripture Language, when describing the divine Appearances, *The Angel of the Lord appeared, and Jehovah appeared,*—are equivalent Expressions. They do not mean two different Appearances, and distinct Persons, as of *Jehovah*, for Instance,

and an Angel, in the Sense wherein Angel is commonly taken, for some separate Spirit. Nor is this an unusual Manner of Scripture Expression. When *Israel* blessed *Joseph*, he thus speaks of God, in whose Name he blessed him. *Gen. xlviii. 16, 17. And he blessed Joseph, and said: God, before whom my Fathers Abraham and Isaac did walk, the God which fed me all my Life long unto this Day, the Angel which redeemed me from all Evil, bless the Lads.* And thus also *Jacob* relates the Manner in which he received Order to return again to his Father's House, *Gen. xxxi. 11, — 13. And the Angel of God spake unto me in a Dream, saying: — I am the God of Bethel, where thou anointedst the Pillar, and where thou vowedst a Vow to me. — Here the Angel of the Lord, and the God of Bethel, denote the same Appearance, and are meant of the same Person.* And we find the Language of the Prophets agreeable also to this Form of Expression. *Isaiab lxiii. 7. I will mention the Loving-Kindness of Jehovah, and the Praises of Jehovah, according to all that Jehovah hath bestowed upon them.* In mentioning this Goodness of *Jehovah* he observes in particular, *V. 9. In all their Afflictions he was afflicted, and the Angel of his Presence saved them.* These Passages of Scripture are singled out by *Rab. Menachem*, as parallel to this of *Moses*, and which may serve to illustrate it; and they are, as such, taken Notice of by
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Mr. Ainsworth on the Place. So that thus far the Text itself may direct us in the understanding of these Expressions, the *Angel of the Lord*,—*the Angel of his Presence*, and the like. They are used in Scripture to denote a proper divine Appearance, that is, of *Jehovah*. But in what Sense an Appearance of *Jehovah* is called also an Appearance of the Angel of the Lord; whether this is a Title given in Scripture to the Person appearing, or whether it be an Expression of the Appearance as a divine Oracle, -to signify some divine Message, which is also a proper Sense of the Word Angel, may be better considered, when some further Account of these Manifestations of *Jehovah* in sensible Appearances shall give us further Light into Scripture Language and Forms of Expression concerning them.

It is also worthy of Notice in the Account of this Appearance, that we have a Representation of the visible Form, as well as of the sensible Manifestation of the Oracle by a Voice: *And the Angel of the Lord appeared unto him, Moses, in a Flame of Fire out of the midst of a Bush, and he looked, and behold the Bush burned with Fire, and the Bush was not consumed. And Moses said, I will turn aside, and see this great Sight, why the Bush is not burned.*

To omit Conjectures concerning that Light and Fire, which was a Symbol of the *Schechinah*, and to keep within the plain

Account of the Text; this Flame of Fire, which *Moses* saw, seems, in the most natural and easy Meaning of the Description, to be such a Fire in the midst of a Bush, as represented to *Moses* a natural Fire, which he expected like that should burn up and consume the Bush. Nor does *Moses* describe any Thing wonderful either in the Flame or Fire itself, but that which made him wonder, was, that the Bush was not burnt. When he turned to examine it more nearly, and to consider it as something extraordinary, it was to find out the Reason why the Bush was not burnt: *And Moses said, I will turn aside, and see this great Sight, why the Bush is not burnt.* And thus much only is what I think the Description, as we have it in this Passage of Scripture, will warrant us to determine, as to the Nature of the Flame which *Moses* saw, or the Manner in which he saw it; at least it will not warrant us to affix any additional Form or Quality of Flame, or Fire, beyond this Particular, that it appeared as a natural Fire, perhaps very strong, and burning vehemently in the midst of a Bush; and yet though it seemed so like to consume it, the Bush remained unburnt. And thus *Josephus* seems to understand and represent the Matter. ενθα δη και τερας αυτω συντυγχανει θαυμασιον, πυρ γαρ θαμνη βατον νεμομενον, την περι αυτον χλοην το τε ανθ' αυτη παρηλθεν αβλαβες, και των εγκαρπων κλαδων εδεν ηφανισεν, και ταυτα, της φλογος

φλογος πολλης και οξυτατης υπαρξεσης. *In eo monte mirabile vidit prodigium. Ignis enim Rubi Fruticem depascere visus, nec Frondes, nec Flores, nec Ramos quicquam læsit, cum tamen inde maxima et flagrantissima Flamma emicuisset.* Ant. Jud. l. 2. c. 12. p. 60.

When this Appearance had sufficiently commanded the Attention of *Moses*, the Oracle begins: *And God called unto him out of the midst of the Bush, and said, Moses, Moses! and he said, here am I.* The Oracle then further opens the Nature of the Appearance, and explains in distinct Words what it was, and how *Moses* was to receive it and respect it. *And he, Jehovah Elohim, so mentioned by both Titles just before, said: Draw not nigh hither, put off thy Shoes from thy Feet, for the Place whereon thou standest is holy Ground.* Moreover he said: *I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob.* When the Oracle had thus fully declared unto *Moses* the Nature of this divine Appearance, *Moses hid his Face, for he was afraid to look upon God.*

This Account plainly intimates, that *Moses* was fully convinced, what he saw and heard was the Appearance of the Angel of the Lord, the Angel of the divine Presence, and the Voice of *Jehovah Elohim*. And the Fear of *Moses* hereupon, *He hid his Face, for he was afraid to look upon God*, may perhaps give some Light to a Scripture

Form of Expression on this Subject, and a Maxim of the *Hebrew Masters* founded upon it. The Maxim I mean is this: That the Person who had seen an Angel should die: — It is thus expressed in the Case of *Gideon*, *Judg.* vi. 22, 23. *And when Gideon perceived that it was an Angel of the Lord, Gideon said: Alas! O Lord God! for because I have seen an Angel of the Lord Face to Face. And Jehovah said unto him: Peace be unto thee, fear not, thou shalt not die.* Again in the Case of *Manoah*, *Judg.* xiii. 22. *And Manoah said unto his Wife: We shall surely die, because we have seen God.* To this Maxim the Prophet *Isaiab* seems to refer, *Isaiab* vi. 5. *Then said I, wo is me, for I am undone, cut off.* Heb. דמה, in Niphal, *Excindi, Succidi*, *Buxtorf Lex.* *because I am a Man of unclean Lips, and I dwell in the midst of a People of unclean Lips, for mine Eyes have seen the King, the Lord of Hosts.* It should seem, this Maxim, as the Scriptures deliver it, does not mean, that such as had seen any angelical Appearance, or, had received any Message from a proper separate Spirit, or, had seen one of that Order of Spirits in Vision, should therefore die; but it is restrained to seeing the Angel of the Presence, or the *Schechinah* so called; which was always understood as a proper and special Appearance of *Jehovah Elobim*. It is therefore most frequently expressed by seeing God; and in every Place where I have

have observed it mentioned, there is something to shew it was intended of a divine Appearance; so that even in the Case of Gideon, where his own Expression is: *Because I have seen an Angel of the Lord,*—the Answer is from *Jehovah*: *And Jehovah said unto him: Peace be unto thee, fear not, thou shalt not die.* And this Observation is, I think, much confirmed by what *Moses* represents in the Case of the whole Children of *Israel*, Deut. v. 23. *And it came to pass, when ye heard the Voice out of the midst of the Darknes, for the Mountain did burn with Fire, that ye came near unto me, even all the Heads of your Tribes, and your Elders, and ye said: Behold the Lord our God hath shewed us his Glory and his Greatness, and we have heard his Voice out of the Fire. We have seen this Day, that God doth talk with Man, and he liveth. Now therefore why should we die, for this great Fire will consume us. If we hear the Voice of the Lord our God any more, then shall we die: For who is there of all Flesh that hath heard the Voice of the living God, speaking out of the midst of the Fire, as we have, and lived?* As this may help to explain a Maxim so often alluded to in Scripture, and so famous in the Jewish Writers, it may also be of Use to shew, that an Appearance of the Angel of the Lord, understood as here for the Angel of the Presence, and the *Schechinah*, or proper Presence of

of *Jehovah*, are sometimes used as equivalent Terms, and signify the same Thing.

What I would further remark on this Appearance relates to the Titles, which the Person appearing takes to himself. *Moses*, it should seem, unwilling at the first to be sent to *Pharaoh* and the Children of *Israel*, starts a Difficulty, Verse 13. *And Moses said unto God: Behold, when I come unto the Children of Israel, and shall say unto them, The God of your Fathers hath sent me unto you, and they shall say unto me, what is his Name: What shall I say unto them?* It is not very material, whether this Question may imply, according to Mr. *Ainsworth*, an Account after what Manner and to what End God had now appeared; whether for Mercy or Judgment, which would be expressed by the Name or Attribute he should now more peculiarly take to himself, for God by Names manifesteth his Works; or whether, according to *Maimonides*, which however seems the more likely, here was some Allusion to the prevalent Idolatry of those Times, and Maxims of the *Sabeans*. *Nosti*, says *Maimonides*, *quantum in temporibus illis invaluerit Hæresis Zabaeorum, et quomodo omnes prope in universum homines, non nisi paucis exceptis, Idolelatriæ addicti fuerint, ita ut stellis et imaginibus, quas illis fecerant, omnem virtutem divinam et spiritualem adscriberent — Et quis — gloriabatur, quod descenderit super ipsum spiritus stellæ vel angeli alicujus, &c. Verum*

rum qui gloriaretur de Prophetia, dicendo, Deum secum loquutum esse, et ipsum mississe, de nullo unquam auditum fuit ante Mosem Doctorem nostrum. Mor. Neb. p. 1. c. 63. This he further explains in the same Place: *Nec unquam invenies, quod Abraham, vel Isaac, vel Jacob, vel aliquis alius ante ipsos dixerint, dixit mihi Deus, ut sic faciat, vel non faciat, vel misit me ad vos. Sed factus est ad ipsos sermo Dei in eo tantum, quod ipsos solos spectabat et attinebat.* Our Bishop Patrick, who adopts this Account of Maimonides, thus expresses it: "God made himself known to him, *Moses*, so as to authorize him to speak to them, to whom he was sent, as never any Man before did. He had spoken unto *Noah*, and unto *Abraham*; &c. but it was only for their own Instruction, he never bad them deliver any Message to others. And yet it is observable, that upon particular Occasions he still made himself known unto them by different Names or Titles. No Wonder then that *Moses* should think the People would expect, upon so great an Occasion, when he came to them as an Ambassador from Heaven, that the God of their Fathers should speak to them in a new Stile, beyond all that had been known in former Days." Thus Bishop Patrick: Or, as Maimonides himself expresses it in the forementioned Place: *Ex quibus apparet, sensum illius quæstionis, Quod est nomen ejus? hunc esse:*

esse: Quis est ille, a quo existimas te missum esse? Quod vero ita eloquitur, et his Verbis Quæstionem format, Quod est Nomen tuum? Honoris causa factum est,

However in either Sense, an Answer to this Question is to give some proper and distinguishing Character of the Person, who thus appeared to *Moses*, and sent him to the Children of *Israel*. If it be understood in the Sense of *Maimonides*, it will be an Answer to distinguish this Person then appearing from those separate Spirits of angelical Order, whom the Heresy of the *Sabians*, which the *Jewish* Law is designed directly to oppose in many Instances, had placed in the Stars, and to whose Influence and Ministry they had given up the Affairs of Providence, with the Direction, Guardianship, and Prosperity of Persons, and Nations; as *Maimonides* observes at large, *Mor. Neb. p. 3. c. 29, 30.*

Let us now proceed to consider the Answer which *Moses* receives to this Question V. 14. *And God said unto Moses, I am that I am. And he said: Thus shall thou say unto the Children of Israel: I AM hath sent me unto you. And God said moreover unto Moses: Thus shalt thou say unto the Children of Israel: The Lord God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my Name for ever, and this is my Memorial unto all Generations. That is, the Name, or the Character,*

Character, by which God would be distinguished, praised, and worshipped always among the Children of *Israel* as his People.

Here are now two Names, or Characters of the Person appearing to *Moses*, as his constant distinguishing Name, and Memorial, by which he would always be remembered and mentioned, as Mr. *Ainsworth* justly expresses it.

The first of these Names is, *I am that I am*, אהיה אשר אהיה, Ehjeh asher Ehjeh. *Maimonides* gives a very exact Account of this Name, in which he is followed by the most learned Interpreters, as well as countenanced by the several Versions. I shall therefore give it in his own Words. *Mor. Neb. Par. 1. c. 63. Est autem hoc Nomen, Ehjeh ascher Ehjeh, derivatum a Verbo Hajab, quod significat essentiam, vel Existentiam; Hajab enim significat Esse vel existere; perinde enim est sive dicas Hajab sive Nimza, nam hæc duo sunt Synonyma.* It may not be improper to observe here by the bye, that נמצא, from the Word מצא, is used in the Rabbinical Writings for *Ens, Existent, Ea quæ sunt Res Existentes*; or for, in the School Terms, *Existentia, Entitas, Substantia*, as the *Lexicons* observe. But to proceed with *Maimonides*: *Mysterium vero ejus omne latet in Iteratione vocis ejusdem, quæ significat Existentiam per Modum Attributionis vel Prædicationis.* Farther: *Quare Explicatio et Expositio illius, Ehjeh ascher Ehjeh, est, Han-*
nimza

nimza ascher hu hannimza, Existens qui est Existens, b. e. Is, qui necessario existit. Hoc enim est, quod probare, et demonstrare debuit, Deum esse Ens necessario Existens, neque unquam vel non fuisse, vel non futurum esse, sicut bujus Rei Demonstrationem offeram. Thus this learned Master expresses his Opinion, and gives his Reasons for it. It seems to be so just an Account of the Expression, and so agreeable to the Design of the Place, that it is no Wonder the Versions countenance it, and Interpreters agree with him in it. By this Name God is truly distinguished according to his Nature, and from all the *Sabian* Angels or separate Spirits inhabiting the Stars and Fires, and ordering, and disposing of Persons and Things on this Earth.

However, some Part of this *Sabian* Heresy became afterwards a serious Point of Philosophy, and had no small Weight with many, both *Christians* as well as *Jews*, when recommended in the divine Philosophy of *Plato*, and the admired Writings of *Philo*.

The second Character, *The Lord God of your Fathers*, is often mentioned, and seems to denote the Lord God of the *Hebrews*, or God who had made the *Jews* his Church, and Peculium, as it is expressed, V. 18. *And thou shalt come, thou and the Elders of Israel, unto the King of Egypt, and ye shall say unto him: The Lord God of the Hebrews hath met with us, and now let us go, we beseech thee, three Days*

Days Journey into the Wilderuess, that we may sacrifice to the Lord our God.

So that in this Appearance to *Moses* we may conclude,

That it was a proper Appearance of *Jehovah Elobim*, or that special Appearance, which is called the *Schechinah*, in a sensible Manner.

One Part of the Appearance was sensible to Sight by a Flame of Fire in the Bush:

Another Part was sensible to the Ear by the Voice of an Oracle,

In which the Person appearing stiles himself *the God of Abraham, Isaac, and Jacob; the God of the Hebrews, or Israel, Jehovah Elobim, I am that I am*: That is, in the most natural and easy Interpretation, the eternal God; the God of *Israel* in Covenant with the *Jews* as his Church and Peculium, the Object of their Hope and Worship; to whose Presence direct religious Worship and Adoration were due.

S E C T. V.

In the Pillar of Cloud and Fire.

TO proceed in the further Representations of these Appearances.

The next I would propose to consider, as deserving a more particular Attention, is the
Appear-

Appearance mentioned *Exod. xiii. 21. 22.*
And Jehovah went before them by Day in a Pillar of a Cloud to lead them the Way, and by Night in a Pillar of Fire to give them Light, to go by Day and Night. He took not away the Pillar of the Cloud by Day, nor the Pillar of Fire by Night from before the People.

The long Continuance of this Appearance, and its Conformity with the constant *Schechinah* of the Temple and Tabernacle, the proper Habitation of the divine Majesty, or Place of his Presence, recommend this Appearance to a particular, and attentive Consideration. But as I shall consider the Appearance on Mount *Sinai*, and the Glory entering the Tabernacle, and the Temple, distinctly by themselves, ; I would not here, as Interpreters commonly do, explain the preceding Appearances by the subsequent. I shall therefore confine myself to what this Appearance will warrant us to conclude from it ; that so we may perceive how the several Appearances are represented to us, in their natural Order, as they are mentioned one after another, both as to the Turn of Expression in which the Scriptures speak of them, and as to the Form of the Appearance, in which they describe them.

According to the Marks of a proper divine Presence, which I have taken Notice of in the former Appearances, whereby to distinguish them ; there are so many here, that I think, there is no need to

to produce them as particular Proofs, that this was a proper Appearance of *Jehovah*, the God of *Israel*. It may be sufficient to observe, that the Text itself expressly says: *And Jehovah went before them by Day, in a Pillar of a Cloud to lead them the Way, and by Night in a Pillar of Fire, to give them Light to go by Day and Night.* Which *Jonathan's* Targum expressly understands of the *Schechinah*, אֵיכֹר שְׁכִינָתָא ד', Eikor Schechintha D'Adonai, the Glory of the *Schechinah*, or divine Majesty: Or, which is equivalent with the *Arabic* Version: *Et Angelus Domini ambulabat ante Eos.*

As to the Form of the Appearance, it is described, *by Day in a Pillar of Cloud, by Night in a Pillar of Fire.* I can see no Reason, says Bishop *Patrick*, to think, there were different Clouds, since one and the same would serve for both Purposes; that is, the same Pillar appearing in the Night like Fire, which in the Day was like a Cloud. And this seems to be intimated by *Moses* himself, C. xiv. 20. *And it, the Pillar, came between the Camp of the Egyptians and the Camp of Israel, and it was a Cloud and Darknefs to them, the Egyptians, but it gave Light by Night to those, the Israelites; so that the one came not near the other all the Night:* That is, as Mr. *Ainsworth* observes from the *Jerusalem* Targum; the Cloud was half Light, and half Darknefs. The Light gave Light unto *Israel*, and the

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Darkness gave Darkness to the *Egyptians*. The one Side of it was Light, and the other was dark ; as a thick Cloud enlightened on one Side where the Sun shines strongly, but dark on the opposite Side, when the Sun cannot pierce through it. Such a Pillar of Cloud and Fire may the same Cloud be on its different Sides, and becomes either, only by changing the dark, or light Side, the one for the other.

As it is called a *Pillar of Cloud*, and a *Pillar of Fire*, the Form of it is usually supposed something like a Column, or Pillar in Building. It appeared from Heaven, I suppose, says Bishop *Patrick*, in the Form of a great long Pillar, which below spread itself abroad, and covered the whole Host of *Israel*. But if this Word is an Allusion to the Columns or Pillars of Architecture, the Length of the Pillar, in any Proportion to such a Base, must be prodigious. Now a Pillar, as Mr. *Ainsworth* remarks, in *Hebrew* is named *of standing up*, or *Stability* ; and is here by Similitude applied to the Cloud and Fire, that stood over the Host of *Israel*. And this would answer the original Word, עמוד, from עמד *stetit, mansit*, what particular Form or Shape soever the Cloud which stood over *Israel* might have. It is therefore rendered by the LXX. in several Places, Στασις, *Statio*, as well as Στυλ, *Columna*, and is used for the ordinary Attendance of Servants, for the proper Place or Station of the Priests,

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the Ministers of the Temple, or the People; and is accordingly rendered by our Translators, *Attendant Place*, or proper Station^a, as 1 Kings x. 5. *Nehem.* ix. 3. In this Sense the Word *Pillar* will not so much express the Form of the Cloud, as the stationary Attendance of it; and the Description may be explained to this Purpose: And *Jehovah* went before them, the *Israelites*, in a stationary Cloud that accompanied them, to lead them in their Way. And indeed the particular Form of the Cloud approaches much nearer to the Form of a natural Cloud, spread over a large Part of the Sky, than to a Pillar of inconceivable Height, reaching up towards the Heavens. For, as it is expressed by the Psalmist, *Psalms* cv. 39. *He spread a Cloud for a Covering.* Or, as it is observed of the Pillar of Cloud, Chap. 14. 20. *And it came between the Camp of the Egyptians, and the Camp of Israel; and it was a Cloud and Darkness to them, but it gave Light to these; so that the one came not near the other all the Night.* The Form of it therefore seems very different from that of a Pillar in Building, and rather intended to denote the spreading out of a Cloud over Head, or of a

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Cloud

^a The learned Author is here mistaken, for in neither of the two Places cited is the Word עמוד used. In 1 Kings x. 5. the Word is מעמד properly *Statio*, and in *Nehem.* ix. 3. עמדם the Infinitive, from עמד *Stare suum*. The Word עמוד I think, constantly signifies a *Pillar*. So that I am afraid the Observation here is not sufficiently supported, which however is no Prejudice to his main Argument.

Cloud or Mist between two Places, only of such sufficient Thickness, as that one Side of it might be enlightened, at the same Time the other remained dark; and so the *Jerusalem* Targum explains it. As we mentioned before, the Cloud was half Light and half Darkness; the Light gave Light unto *Israel*, and the Darkness gave Darkness to the *Egyptians*; or, as it is expressed in *Jonathan's* Targum: And it, the Cloud, came between the Camp of the *Israelites*, and the Camp of the *Egyptians*, and the Cloud was half Light, and half Darkness. From one Side it darkened the *Egyptians*, and from the other Side it enlightened the *Israelites*. As this seems the most likely, it will be much confirmed as we go on, by considering the like Appearance in the Tabernacle and Temple.

Whatever the precise Form was, what we are next to observe is; that it was the Seat of the Presence, and Place of the Oracle, designed to direct the *Israelites* in the Way by Day, and to give them Light in their Journeys by Night. That this Cloud was the Place of the Presence and Oracle seems evident, from the Form of the Expression: *And Jehovah went before them by Day in a Pillar of Cloud, and by Night in a Pillar of Fire*; and this is very strongly expressed with respect to the Destruction of the *Egyptians*, Chap. xiv. 24. *And it came to pass, that in the Morning Watch, Jehovah looked unto the Host of the Egyptians,*

Egyptians, *through the Pillar of Fire, and of the Cloud, and troubled the Host of the Egyptians.*

This will appear yet more evident as we proceed, and observe in the after Appearance, that it was in a Pillar of a Cloud *Jehovah* appeared in the Tabernacle, *Deut. xxxi. 15.* that it was from the cloudy Pillar *Jehovah* talked with *Moses*, *Exod. xxxiii. 9.* and that *Jehovah* came down in the Pillar of the Cloud, and called *Aaron* and *Miriam*, *Numb. xii. 5.* It is sufficient for the present just to have mentioned these Things.

But, it may be proper further to take Notice here, that this *Mishcan*, the Place of the Habitation, or Seat of the Presence and Oracle, is plainly represented in such Manner, as to be a significant Symbol of divine Protection, and divine Direction, from the special Presence of God with this People. It gave them Light by Night, and shadowed them from the Heat of the Sun by Day. It led them in their Way, and conducted them with Safety. And therefore the Prophet chuses these Symbols, whereby to express the Security and Happiness of the Church, under God's Protection and Guidance, *Isaiab iv. 5. 6. And the Lord will create upon every Dwelling Place of Mount Zion, and upon her Assemblies, a Cloud, and Smoke by Day, and the shining of a flaming Fire by Night; for upon all the Glory, shall be a Defence. And there shall be a Tabernacle*

for a Shadow in the Day Time from the Heat, and for a Place of Refuge, and for a Covert from Storm, and from Rain.

We may also here take Notice of the Characters given to *Jehovah*, the Person appearing, which are much the same with the Characters mentioned in the former Appearances; such as *God*, and particularly the *God of Israel*; and they are only varied in Expressions, and Instances of his Favour and Blessing, suited to the then particular State of the *Jews*, and their Deliverance. Thus he is represented as giving forth the Oracle to *Moses*, and Direction to the whole People; as promising Protection, and Deliverance from the Power of *Pharaoh*, and his Host; with a Design, as the Oracle itself expresses it, *that the Egyptians may know, that I am Jehovah*. He is accordingly acknowledged by *Moses* and the whole People, as the proper Object of their Praise and Worship, as their God, and as the universal Lord of all. For it is to this *Jehovah* *Moses* and the Children of *Israel* sing that remarkable Song, Chap. xv. *Then sang Moses and the Children of Israel this Song unto Jehovah: Jehovah is my Strength and Song, and He is become my Salvation, He is my God, and I will prepare Him an Habitation, my Father's God, and I will exalt Him.* V. 2. Again, *Who is like unto thee, O Jehovah! among the Gods, who is like unto thee, glorious in Holiness, fearful in Praises, doing Wonders,* V. 11. Finally:
Thou

Thou shalt bring them, thy People, in, and plant them in the Mountain of thine Inheritance, in the Place, O Jehovah, which thou hast made for thee to dwell in, in the Sanctuary, O Jehovah, which thy Hands have established, V. 17, 18. These are the Praises, which Moses, and the Children of Israel, in a very solemn Act of Worship, ascribe to Jehovah their God, thus present among them.

S E C T. VI.

On Mount S I N A I.

THE next eminent Appearance, which requires peculiar Notice, is that on Mount Sinai, at the giving of the Law, of which we have an Account, *Exod. xix.*

This Appearance was in the third Month; for when *the Children of Israel were gone forth out of the Land of Egypt, the same Day, or on the New Moon, the very Beginning of the third Month, they came into the Wilderness of Sinai. Here Jehovah called unto Moses out of the Mountain, V. 3.* From this Expression it is not an improbable Conjecture of Bishop *Patrick*: That the Cloud of Glory having led the Host of *Israel* to incamp before the Mount, rested now itself upon the Mount. Here *Jehovah* orders *Moses* to propose an express Stipulation and Co-

venant, between himself and Israel. V. 5. 6 *Now therefore if ye will obey my Voice indeed, and keep my Covenant, then ye shall be a peculiar Treasure unto me, above all People, for all the Earth is mine; or, although all the Earth is mine, and the Care of my Providence and Government is over all, yet shall Israel be my more peculiar Care, as a People chosen for a more peculiar Possession; or, as it follows: And ye shall be to me a Kingdom of Priests, and an holy Nation. These are the Words,* says Jehovah to Moses, *which thou shalt speak unto the Children of Israel. Moses hereupon, V. 7. came, and called for the Elders of the People, and laid before their Faces all these Words, which Jehovah commanded him. The People on this Proposal give their Consent: And all the People answered together, and said: All that Jehovah hath spoken we will do. V. 8. And Moses returned the Words of the People unto Jehovah.*

Upon this solemn Engagement to the Covenant between Jehovah and Israel, Jehovah promises to meet the People, and in such Manner as to assure them of his Presence. V. 9. *And Jehovah said unto Moses: Lo! I come unto thee in a thick Cloud, that the People may hear when I speak with thee, and believe thee for ever.*

This intimated a more solemn Appearance of the divine Majesty, in the Manner of giving the Oracle, which was now to become sensible to the whole People, so as to be
heard

heard by them ; on Account of which, *Moses afterwards tells the Israelites, Deut. iv. 12. And Jehovah spake unto you out of the Midst of the Fire. And again: Jehovah talked with you, Face to Face, in the Mount, out of the Midst of the Fire, Deut. v. 4. And again, Deut. v. 22. These Words Jehovah spake unto all your Assembly in the Mount, out of the Midst of the Fire of the Cloud, and of the thick Darkness, with a great Voice.*

God then gave a strict Command to sanctify the People, and so prepare them for this great Appearance : *For the third Day, says the Oracle, Jehovah will come down in the Sight of all the People upon Mount Sinai.*

All Things being thus solemnly prepared, the Appearance itself is thus described, *V. 16, &c. And it came to pass, on the third Day in the Morning, that there were Thunders, and Lightnings, and a thick Cloud on the Mount, and the Voice of the Trumpet exceeding loud, so that all the People that was in the Camp trembled. And Moses brought forth the People out of the Camp, to meet with God, and they stood at the nether Part of the Mount. And Mount Sinai was altogether on a Smoke, because Jehovah descended upon it in Fire, and the Smoke thereof ascended as the Smoke of a Furnace, and the whole Mount quaked greatly. And when the Voice of the Trumpet sounded long, and waxed louder and louder; walked on and strengthened, Hebrew, as we observed before on the Expression, Gen. iii. 8. And they*
heard

heard the Voice of Jehovah Elohim walking in the Garden ; Moses spake, and God answered him by a Voice. And so awful was the Voice, that Moses said, I exceedingly fear and quake, as the Author of the Epistle to the Hebrews observes, Chap. xii. 21. By a Voice, says Mr. Ainsworth, i. e. by a more gentle Mean than the Thunder, or loud shrilling Trumpet, that Moses might be confirmed, and not affrighted. So Daniel, being daunted with a Vision, was strengthened by the Angel's Words, Dan. x. 8. 16, 17, 19. Then follows V. 20. And Jehovah came down upon Mount Sinai, on the Top of the Mount, and Jehovah called Moses up to the Top of the Mount, and Moses went up. He is then charged to command the whole People, that they behave themselves on this Occasion with all Respect and Reverence, to sanctify themselves, and not to break in upon the Bounds that were appointed to be set about the Mount, which was to be sanctified, or held sacred to Jehovah; his Presence, or the Glory of the divine Majesty, appearing on it. So Moses went down unto the People, V. 25. and spake unto them, or gave them those Orders we have in the following Chapter xxx. God spake all these Words, saying ; or the Oracle, in all the Majesty of the divine Glory, published the Law of the Ten Commandments.

I shall not go about to prove, that this was a proper divine Appearance, when a bare Consideration of the Occasion of it, the Number of Persons to whom it was made,
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and the great Solemnity with which the Oracle was given, shew it was one of the most proper and solemn Appearances mentioned throughout the whole Old Testament.

As to the Manner of it, it seems in some respects different from any we have yet observed. We have met with an audible Voice, the Appearance of Men, Fire burning in a Bush, yet not consuming it; a large cloud, one Side dark, and the other Light: But in none have we met with *Thunderings and Lightnings, and the Voice of a Trumpet exceeding loud; such a thick Cloud, and such vehement Fire, that Mount Sinai was altogether on a Smoke, and the Smoke ascended as the Smoke of a Furnace, and the whole Mount quaked greatly.* Here then was so fearful a Noise of Thunder, and Appearance of Lightning, such a Mixture of Smoke and Fire, attended with such dreadful Sounds, as shook the whole Mount. No Wonder it made the Hearts of all the People to tremble, and *Moses himself exceedingly to fear and quake.*

It may serve to give us a more distinct Conception of this Appearance, to consider, as in one View, the Variety of Expressions in which it is described in different Places, and by the Paraphrases. *Jonathan's Targum* thus expresses it: *Moses led the People out of the Camp to meet the Schechinah of Jehovah.* — And Mount Sinai was all in
Smoke,

Smoke, for he, *Jehovah*, had bowed for himself the Heavens, and manifested himself upon it in Fire and Flame, and the Smoke of it ascended as the Smoke of a Furnace.

It is also remarkable, that what *Jonathan* paraphrases, to *meet the Schechinah of Jehovah*, *Onkelos* expresses by *meeting the Meimra of Jehovah*. And *St. Stephen* observes of the Appearance itself, *Acts vii. 38. This is he, Moses, that was in the Church in the Wilderness, with the Angel which spake to him in Mount Sinai, and with our Fathers, who received the lively Oracles to give unto us.* And *St. Paul* observes of the Law: *That it was given by Angels in the Hands of a Mediator, Gal. iii. 19.*

If now we put together all these various Expressions, describing one and the same Appearance, we are led to observe; that in some Sense, and according to which we are to form the true Notion of this Appearance, the Voice and Appearance of *Jehovah* out of the midst of the Fire, or the Angel that spake to *Moses* on Mount *Sinai*, are in Scripture Language equivalent, and signify the same Thing. And in the Language of the *Chaldee* Paraphrases, *the Schechinah of Jehovah, the Meimra de Jehovah, and the Voice of Jehovah, or of the Angel of the Presence, or divine Majesty*, are all but different Ways of expressing one and the same Thing.

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Though I would not for the present enquire at large in what Sense this Appearance is described, as *the Voice of Jehovah*, and as an *Angel speaking*; yet, I think, it is a proper Opportunity just to mention the two principal Senses.

Wherever is the Presence of the *Schechinah*, it is the Opinion of the *Jews*, that there are Hosts of Angels attending it. And this Opinion seems founded on many Representations of Scripture, where the Presence of *Jehovah* is described with attending Angels. He is represented by the Psalmist as *riding upon a Cherub*, Ps. xviii. 10. And in the Prophecy of *Daniel*, vii. 10. *A fiery Stream issued, and came forth from before him, thousand thousands ministred unto him, and ten thousand times ten thousand stood before him*,—which are usually understood of attending Angels. In Allusion to this Appearance, the Psalmist describes the Majesty of God. Ps. lxxviii. 17. *The Chariots of God are twenty thousand, even thousands of Angels; the Lord is among them as in Sinai, in the holy Place*. And it is said of the Son of Man, *Matt. xvi. 27. That he shall come in the Glory of his Father, with his Angels*.

From this Language of Scripture, and, as I suppose, from the Notions some have formed of the Ministry of Angels, or separate Spirits, it has been the Opinion of many Persons; that on Occasion of this Appearance, some or other of the Angels, Attendants

dants on *Jehovah*, were employed to form the Voice, or articulate Sound, and so to pronounce the Oracle as the Words of *Jehovah*.

This is represented as the Sense of *Philo*, by the learned *Grotius*, on *Exod.* xx. 1. It is probable *Philo* may mean something like it; though, I believe, an exact Consideration of *Philo's* Words will shew a considerable Difference between his Opinion, and the usual Opinion, in which Angels are represented as delivering the Word of God. *A Deo legati Angeli loquuntur, sicut verba judicis præco enunciat*, says *Grotius*: But the Opinion of *Philo*, from his own Account of it, seems much to this Purpose. *De Decalogo*, p. m. 576, 577. al. p. 746, 748.—He first premises as an Observation of Consequence, that God gave some of these Laws by himself, and not by another Hand, but by his own immediate Oracle; but that he gave others by the Hands of *Moses*, as his Prophet. *Των νομων, ους μεν αυτος ο θεος, & προσχρησαμεν αλλω, δι' αυτου μονα θεσπιζειν ηξιωσεν, & δε δια Μωσεως*. When he goes on to explain how this was done, he gives an Account of it to this Purpose: Did he then, *Jehovah*, himself pronounce a Voice? meaning thereby, as appears afterwards, by the Use of such Organs of Speech as Men are wont to use, *Αρα γε φωνης τροπον προειμεν αυτος*? This he rejects as a Thought altogether unworthy of God, for God is not

as a Man, that stands in need of a Mouth and Tongue, and such bodily Organs. Ου γαρ, ως ανθρωπος, ο θεος σωματος, και γλωττης, και αρτηριων δεομενος. He then gives this as his own Judgment in the Case: But I think that he, God, wrought at this Time a most holy Miracle, commanding an invisible Sound to be formed in the Air, more wonderful than all Organs fitted up with most perfect Harmony. Αλλ' εμοι δοκει, τα κατ' εκεινον τον χρονον ιεροταρεπεσαστον τι θαυματεργησαι, κελευσας ηχην αορατον εν αερι δημιουργηθηναι, παντων οργανων θαυμασιωτερον, αρμονιαις τελειαις ηρμοσμενων. He farther explains his Notion to this Purpose; not an inanimate Sound, nor yet proceeding from a Body and Soul, as from an Animal. Ουκ αψυχον, αλλ' ηδ' εκ σωματος και ψυχης, τροπον ζωε συνεσθηκοτος. Having thus shewn in his Judgment what it was not, he adds: Αλλα ψυχην λογικην αναπλεω σαφηνειας και τρανοτητας, η του αερα σχηματισασα και επιτειναςα, και προς πυρ φλογοειδες μεταβαλουσα, καθαπερ πνευμα δια σαλπιγος, φωνην τοσαυτην εναρθρον εξηχησεν, ως τοις εγγιστα της πορρωτατω κατ' ισον ακροασθαι δοκειν: Which Grotius thus renders. *Mentem quandam rationalem implens perspicua cognitione, quæ aerem formans, atque attenuans velut in ignis flammantis speciem, tanquam Spiritus per Tubam, vocem edidit distinctam.* The Latin Interpreter of Philo somewhat different, thus: *Sed animam rationalem, scil. prodire jussit, diserte sonoram, quæ pulsato aere, formatoque*

in flammæ speciem spiritu quodam, instar Tubæ, articulate ab omnibus audiretur, vel prope, vel longius distantibus. The Manner of *Philo's* Expression is very far from making it evident, that he intended by ψυχη λογικη a proper Angel, or separate Spirit; for both ψυχη and λογος in his Writings are taken in a very different Sense. In his Treatise *de Mundi Opificio*, they are taken for seminal Virtues and Powers, p. 7. or, according to his Philosophy, for plastic Powers; which are very different from separate Spirits or Dæmons; which, he observes himself, according to the Language of Philosophy, is the same as Angels in Scripture Expression. *De Somniis*, p. 455. And it is remarkable, that what *Philo* calls here ψυχη λογικη is the same that he had described just before; κελευσας ηχην αορατον εν αερι δημιουργηθηναι. And as much a *Platonist* as *Philo* was, he seems here to allude to the Jewish Notion; that as the *Schechinah* was a new formed or created Light, according to *Maimonides*; so the Voice from Heaven was a new formed or created Voice. And he seems to call it ψυχη λογικη, because it modelled the air to a more distinct, clear and harmonious sound, than the best formed Organs of Speech could do. And that this was done by some active Principle, or plastic Form, then produced by the Power of God; not that it was the proper Act of some Dæmon, or separate Intelligence, according

according to his philosophical Language. *Justin* the Philosopher, and some other philosophical Fathers of Christianity, by the *Angel* mean the λογος, the divine Nature of Jesus Christ, called the *Angel of the Covenant*, &c. They seem to be fully of Opinion, that *Jehovah* spake by a separate Spirit, and a proper distinct Intelligence, but differ very materially, at least in one Thing; whether the Angel spake in the Name of God as present; or in his Name as not really present at all, any otherwise than by the Presence of the λογος, as his Angel and Messenger; which seems to be *Justin's* real Opinion. *Dial. cum Tryphone*, p. 283, 284.

The other Opinion is, that the *Schechinah* and Voice, being both produced in an extraordinary Manner by the Power of *Jehovah*, are therefore called his Angel or Messenger, as the Symbol of his Presence, and as his Oracle, from the Intention and Design with which they were used; viz. to manifest the Presence of *Jehovah*, and convey a Revelation of his Will to *Israel*. Which of these was the Sense of *Philo*, and, what is of more Importance, which of them is the Sense of the Scriptures, will be considered with more Advantage hereafter, when all the Facts together shall afford us the proper Principles, whereby to examine and to decide this Question.

To proceed therefore to the Characters which the Person here appearing assumes to

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him-

himself, or which are ascribed to him : And they are plainly and expressly such as these.

He styles himself, and is all along stiled by *Moses*, *Jehovah*, and is acknowledged under that Title by all the Children of *Israel*. He is represented as that *Jehovah* who had delivered them from the *Egyptians* ; with whom they were to enter into a Covenant as their God, and who thereupon accepted them as his Peculium ; upon Account of whose Appearance they were to sanctify themselves in the most solemn Manner ; who was in particular the Author of their Law and Religion, and in an especial Manner, of the most sacred Part of their Law, the Ten Commandments : And *Moses* afterwards mentioning the Sense which the Children of *Israel* had of this Appearance, *Deut. v. 26.* ascribes the Title of *Living God* to him : A distinguishing Character of the true God among the *Jews*.

Finally, of this Person, who thus gave the Ten Commandments, we are to understand the first Command : *Thou shalt have no other Gods before me*,—as the God whose Unity was one of the first and principal Articles of the *Jewish* Faith and Religion, according to the Words of *Moses* concerning him, *Deut. vi. 4, 5.* *Hear, O Israel, the Lord our God is one Lord ; and thou shalt love the Lord thy God with all thine Heart, and with all thy Soul, and with all thy Might.*

It

It may not be amiss here to observe the Sentiments of the Jewish Church, as they stand in the Jewish Creed. After the first Article, which teaches the Being of a God, the Creator and Governor of all Things; the second Article thus expresses the Unity: *Fide perfecta credo, Creatorem, cujus nomen benedictum, unicum esse, Unitate quæ nullam omnino similem habeat, illumque solum Deum nostrum fuisse, esse, et futurum esse.* And from hence the Creed, as well as *Moses*, infers the Unity of Worship; for so the fifth Article is expressed: *Fide perfecta credo, solum Creatorem, cujus nomen benedictum, et neminem præ-* Buxtorf
in Jud.
terea adorandum esse. I shall just add the Observation of *Maimonides*: *Fundamentum secundum est Unitas Dei: scil: Illum, qui omnium causa est, unum esse; non tamen ut unum genere, vel specie, vel ut individuum unum compositum, quod in unitates multas dividitur; vel ut corpus simplex, unum numero, quod divisionis et distributionis in partes infinitas capax est; verum eum unum esse unitate, cui non sit alia aliqua ullo modo similis. Atque hoc est fundamentum secundum, quod indicatur dicto ipsius: Audi, Israel, Dominus Deus tuus unus est. Porta Moïsis 165, 166.* Of the fifth fundamental Article of the Jewish Creed, *Maimonides* gives this Account: *Fundamentum quintum, Illum esse qui colendus sit, cujusque veneratio et obsequium prædicanda; neque hoc alicui Eorum, qui ipso essentiâ inferiora sunt, Angelorum*

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nempe,

nempe, stellarum; orbium cælestium, Elementorum, aut quicquid ex iis componitur, præstandum; cum hæc omnia naturâ ad opera sua perficienda ordinata sint, neque sit ipsis arbitrium, aut electio, sed amor Dei tantum; neque assumenda esse ea pro mediatoribus, quorum ope ad ipsum accedamus, verum ad ipsum unum dirigendas esse cogitationes, et ab omnibus, ipso excepto, avertendas. Atque hoc fundamentum quintum prohibitio est cultus Idololatriæ, in quo vetando maxima legis pars occupatur. Porta Moſis. 167, 168.

S E C T. VII.

On and within the Tabernacle.

THE next remarkable Appearance I would distinctly consider, is the Cloud, or Glory of *Jehovah* entering the Tabernacle, *Exod. xl. 3, 4, &c.*

As to the Time of this Appearance, we may observe that *Jehovah* speaks unto *Moses*, saying: *On the first Day of the first Month*, that is, of the second Year after the coming of the Children of *Israel* out of *Egypt*, *shalt thou set up the Tabernacle of the Tent of the Congregation. Ver. 1, 2.*

All Things were now prepared according to God's Direction for the Tabernacle, *Heb. Mischan*, Habitation; that is, for the Residence

Residence of the *Schechinah*, or glorious Majesty and Presence of God among the Children of *Israel*, as God's peculiar People.

And now, according to God's Command, *Moses* reared up the Tabernacle. *He took, and put the Testimony, i.e. the two Tables into the Ark, and set the Staves on the Ark, and put the Mercy-seat above upon the Ark, and he brought the Ark into the Tabernacle, and he put the Table, and set the Bread in Order upon it. And he put the Candlestick in the Tent of the Congregation, and he lighted the Lamps before Jehovah, and he put the golden Altar in the Tent of the Congregation, before the Vail. And he burned sweet Incense thereon, and he put the Altar of Burnt Offering by the Door of the Tabernacle of the Tent of the Congregation; and he set the Laver between the Tent of the Congregation, and the Altar. And Moses, and Aaron, and his Sons washed their Hands and their Feet therein, and so purified themselves. And he reared up the Court round about the Tabernacle: So Moses finished all the Work; all the Things relating to the Tabernacle as the Place of God's Presence with Israel, and of their solemn Worship and Devotion to him, as their God.*

Then a Cloud covered the Tent of the Congregation, and the Glory of Jehovah filled the Tabernacle. And Moses was not able to enter into the Tent of the Congregation, because the Cloud abode thereon. And the Glory of Jehovah filled the Tabernacle, And when

the Cloud was taken up from over the Tabernacle, the Children of Israel went onward in all their Journeys. But if the Cloud were not taken up, then they journeyed not, till the Day that it was taken up: For the Cloud of Jehovah was upon the Tabernacle by Day, and Fire was on it by Night, in the Sight of all the House of Israel, throughout all their Journeys.

The forementioned Circumstances plainly shew, that this was a proper Appearance of *Jehovah*, or of the *Schechinah*; for it was an Appearance when all Things, according to God's Directions, were prepared for his Reception into the Tabernacle, when he entered and took Possession of it as his Habitation, the Seat of his *Schechinah*, and gracious Presence among the Children of *Israel*. The Form of this Appearance so nearly resembles the first Appearance in the Pillar of Cloud and Fire, that it will want very little farther Observation. Only it is to be remarked, that here the Cloud was suited to the Form of the Tabernacle, which was for the future to be the fixed Habitation of the divine Presence.

By the Description of *Moses* it should seem, that the Cloud of Glory was both within and without the Tabernacle. For the *Cloud abode thereon, and the Glory of the Lord filled the Tabernacle*. And when the *Israelites* were directed to march, the Cloud was taken up from over the Tabernacle:
which

which denotes that there was a Cloud over the Tabernacle *without*, as well as what filled the Tabernacle *within*; which Bishop *Patrick* thus conceives: The Cloud and Glory of the Lord were not two different Things, but one and the same, as the Pillar of Cloud and of Fire were. For outwardly it was a Cloud, and inwardly a Fire; and accordingly here, the external Part of it covered the Tabernacle without, while the internal Part shone with bright Fire or Glory within the House.

The Characters and divine-Titles of the Person appearing, together with the Similitude of the Appearance to the Pillar of the Cloud and Fire, will shew it to be the same Person who then appeared, and will justify ascribing all those Characters and Titles to *Jehovah* here, which were ascribed to Him in that Appearance.

But there are some Circumstances peculiar to this Appearance, which will deserve our Observation.

The Glory of *Jehovah*, which entered into the Tabernacle, is a Proof that the Person then appearing was the God of *Israel*, the proper Object of that whole religious Service and Worship, which was directed to be offered at the Tabernacle; that He was the God of *Israel*, who dwelt on the Mercy-Seat, over the Ark of the Covenant or Testimony, before whom the Golden Candlestick and Lamps were lighted; before whom

Incense was burnt on the Golden Altar ; to whom all the Offerings were made on the Altar of Burnt Offerings, and before whom *Aaron* and his Sons, the consecrated Priests of *Jehovah*, performed all the Duties of their Office.

This *Jehovah* is also set forth as the peculiar Head of the *Jewish* State. His Presence is the Oracle of Direction and Judgment. By it he gave Orders as their Generalissimo, or Captain of their Hosts ; so that Captain of the Hosts of *Israel*, and the Glory of *Jehovah* present among them, are meant of one and the same Person. Thus afterwards in the Judgment between *Moses*, *Aaron*, and *Miriam*, Numb. xii. 5. *Jehovah* came down in the Pillar of the Cloud, and stood in the Door of the Tabernacle, and from thence the Oracle gave Judgment. And thus also the Glory of the Lord appeared in the Tabernacle, Numb. xiv. 10. to rebuke the murmuring of the People, upon the evil Report of the Spies. And to mention but one like Instance more In the Case of *Korah*, *Dathan*, and *Abiram* : They stood in the Door of the Tabernacle of the Congregation, and the Glory of the Lord appeared, Numb. xvi. 18, 19. And the Oracle spake to *Moses* and to *Aaron*, 20, 21. *Separate yourselves from among this Congregation, that I may consume them in a Moment.* This brings the Congregation to the Acknowledgement of the God before whom they stood, under this Character, 22. *And they*

they fell on their Faces, and said: O God, the God of the Spirits of all Flesh, shall one Man sin, and wilt thou be wroth with all the Congregation?

I might mention many more Instances to the same Purpose. But these are sufficient to shew, that the Person here appearing was the Person, whom the *Israelites* owned as their God and King; the only Object of their religious Worship, whom they were to serve, and no other before, or beside Him.

S E C T. VIII.

In SOLOMON's Temple.

THE next remarkable Appearance is the Entrance of the *Schechinah*, or Glory of *Jehovah*, into *Solomon's Temple*.
1 *Kings* viii.

The Kingdom of *Israel* being established and settled in the Days of *Solomon*, it pleased God to approve the Design of building a Temple in the capital City of *Jerusalem*, as a settled Place for the divine Presence, in *Solomon's* Expression; whereas the Tabernacle, as a Sort of Tent, was a moveable Dwelling. When this Temple, and all Things relating to the Service of it, were finished with great Magnificence; *Solomon* assembled the Elders of *Israel*, and all the Heads of the Tribes,

Tribes, and the Chief of the Fathers of the Children of Israel, unto Jerufalem; that they might bring up the Ark of the Covenant of Jehovah.

All his Orders were accordingly obeyed: *And the Priests brought in the Ark of the Covenant of Jehovah into his Place, into the Oracle of the House, to the most Holy Place, even under the Wings of the Cherubims. And it came to pass, when the Priests were come out of the Holy Place, that the Cloud filled the House of Jehovah, so that the Priests could not stand to minister because of the Cloud; for the Glory of Jehovah had filled the House of Jehovah.*

The Account of this Appearance is in many Things much the same with the former. But there are some others, which are additional and peculiar, and may be of Service, when the whole Account of the Appearances shall come to be laid together.

It is *so much* the same with the former indeed, that, if there was no other Reason, we might thence safely conclude, it was a proper divine Appearance of the *Schechinah*.

In this Representation the Account of the Place of the Habitation, or Residence of the divine Presence, or *Schechinah*, is more express and particular; and it is distinguished by a Name not made Use of before. The Ark of the Covenant of *Jehovah* was brought into his Place, that is, *into the Oracle of the House, to the most Holy Place, even under the Wings*

Wings of the Cherubims; i. e. as Bishop Patrick saith, which Solomon had made; for the Cherubims made by Moses were fixed to the Mercy Seat, and inseparable from it, and stood together with the Ark under these Cherubims.

Here also the Place of the Habitation is called, V. 19, 20. *an House built unto the Name, or for the Name of the Lord God of Israel; which is equivalent to the Expression, V. 16. to build an House that my Name might be therein.* This intimates to us, that the Oracle, and the Name of *Jehovah*, being thus placed in the Temple, are Expressions equivalent to the Habitation of the divine Majesty, or Presence of the Glory, or *Schechinah*; and this justifies the Paraphrase of Onkelos on Deut. xii. 5. *The Place which the Lord shall chuse to put his Name there.* לֵאשְׁרָאָה שְׁכִנְתִּי, *Leashraah Schechinti*, to place my *Shechinah* there, as we observed before, Chap. vii. 4. And God himself seems to explain this Expression to the same Sense, 1 Kings xix. 3. *I have hallowed this House which thou hast built, to put my Name there for ever: And mine Eyes and mine Heart, shall be there perpetually.* These Words, *mine Eyes and mine Heart shall be there perpetually*, do strongly declare the divine Presence, and we see are equivalent to God's putting his Name there. But what I would principally observe in this Appearance are the Titles and Characters ascribed to the Person appearing.

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And these will the rather deserve Observation, because the Characters are to be taken from a judicious and well-weighed Prayer, a most solemn Act of religious Worship, and expressive of the undoubted Sense of *Solomon*, and the *Hebrew Church* on this Subject.

When *Solomon* stood before the Altar of *Jehovah*, in the Presence of all the Congregation of *Israel*, and spread forth his Hands towards Heaven, V. 22. he said: *Lord God of Israel, there is no God like thee in Heaven above, or in the Earth beneath*, V. 23. Again V. 27. *But will God indeed dwell on the Earth? Behold, the Heaven, and Heaven of Heavens cannot contain thee! How much less this House that I have built? Yet have Respect unto the Prayer of thy Servant, and of thy People Israel, when they shall pray towards this Place, and bear thou in Heaven thy dwelling Place, and when thou hearest forgive.*

Solomon farther addresses this God as the supreme Lord of all Things, and Disposer of all Events. And therefore prays to him for the Execution of righteous Judgment, Protection against Enemies, Forgiveness of Sins, Deliverance from mortal Distempers, and calamitous Judgments, and a favourable Answer to every secret Desire of a sincere Heart, V. 39. *Hear thou in Heaven thy dwelling Place, and forgive, and do, and give to every Man according to his Ways, whose Heart thou knowest;*

knowest ; for thou, even thou only, knowest the Hearts of all the Children of Men.

After this Prayer *Solomon* celebrates the Faithfulness of God when he blesses the People, and encourages their Hope that *Jehovah* their God would be with them, as he was with their Fathers, *that all the People of the Earth may know that Jehovah is God, and that there is none else.*

This sure represents the Presence of the God of *Israel* in his Temple, to be that of the only true God, to whom there is none like in Heaven above, or on Earth beneath ; the special Presence of that God, who, strictly speaking, is every where by his infinite Essence.

It represents this God of *Israel* as the Sovereign Lord of Providence, as the Searcher of all Mens Hearts, and whom all the People of the Earth should know to be God, and that there is none else.

This is a Character, I think, somewhat different from that of the Viceroy of a small Country, when the Government of the World was divided between him, and many other Fellow-Viceroyes, who had distinct, independent, far greater, and more powerful Governments, than his own. It must be a great deal of Learning and Criticism, that can reconcile this to the Confession of *Solomon*, and of the *Hebrew Church* ; that the God of *Israel* then entering his Temple had

no God like him in Heaven above, or in Earth beneath; that this Jehovah is God, and there is none else.

C H A P. III.

The Prophetical Representations of the S C H E C H I N A H.

THUS we have brought down the Appearances to the full Settlement of the *Hebrew* Church, and the State of Religion and Worship under the Temple. But it may serve to give us still some farther Light into this Subject, to consider the prophetic Representations of the same Appearances, or Presence of *Jehovah* in his Temple; and the prophetic Representations of the same divine Presence, after this first Temple was destroyed, and while the second Temple wanted the *Schechinah* or Glory; until at length this latter House was blessed with the most glorious of all *Schechinah's*, in the Presence of the King *Messias*.

S E C T.

S E C T. I.

To I S A I A H.

THE first Appearance I would consider of this Sort, is the Representation of the divine Presence to the Prophet *Isaiah*, Chap. vi. In this we have a very instructive Account, how the Presence of God in his Temple was considered by the *Hebrew* Church, and how represented in prophetic Stile and Language.

The Year in which *Uzziah* died, when *Isaiah* had this Vision, was near upon the Middle of the Space of Time, from the building of *Solomon's* Temple to the Destruction of it. This Vision does not represent the *Schechinah* as commonly in its fixed Residence in the most Holy Place, but as come out from thence, and sitting on a Throne; probably, as most Interpreters suppose, on the Porch or Portico of the Temple: So that the Throne was elevated on high, but the Train or covering of the Throne of State fell down so as to reach within the Temple, and to cover the whole Prospect of it: *I saw also the Lord sitting upon a Throne, high and lifted up, and his Train filled the Temple. Above it, as surrounding the Schechinah seated on the Throne, stood the Seraphims, the Angels, Ministers and Attendants on the divine Presence; and one cried unto another and said:*

said: Holy, holy, holy is the Lord of Hosts, the whole Earth is full of his Glory. C. vi. V. 1, 2, 3. And the Posts of the Door, V. 4. moved, or shook at the Voice of him that cryed, and the House was filled with smoke.

Isaiah was greatly moved at the Sight of this Vision, as it is likely from an Apprehension, according to the Maxim of the Hebrew wise Men, that they who saw God should not live: *Wo is me*, says the Prophet, V. 5. *for I am undone, because I am a Man of unclean Lips, and I dwell in the Midst of a People of unclean Lips; for mine Eyes have seen the King, the Lord of Hosts.* But one of the Seraphims removed his Fear, by touching his Lips with a live Coal taken from the Altar, that is, of the Burnt Offering now in the Court before the Throne. Then V. 8. *He heard the Voice of the Lord*, and was directed to perform his prophetic Message.

The Person here appearing is stiled *Adonai*, V. 1, and 8. But he is also stiled *Jehovah*, by the Seraphims in their Hymn of Praise, V. 3. and by the Prophet, V. 5. And there seems no Reason to doubt, that this was a proper Representation of the *Schechinah*, of the same *Jehovah* who dwelt in the most holy Place, between the Cherubims.

In this Appearance there is nothing expressed concerning the particular Form. Yet as it was the Presence in the Temple, and as mention is made of the Smoke filling the Temple,

Temple, it was probably some Light or Brightness of Fire in or with a Cloud, the usual Symbol of the divine Presence in the Temple.

I think there is no Warrant for the Conjecture of some learned Men, that it was a bodily Shape and human Form, in which the divine Presence appeared ; as *Gataker* on the Place, and some other Divines have supposed.

But whatever the Form of Appearance was, the Person appearing is represented as *Jehovah*, the King, the Lord of Hosts, whom the Angels worship in a solemn Act of religious Praise: *Holy, holy, holy is the Lord of Hosts*, the whole Earth is full of his Glory. He is described as the supreme Lord and Governor of Angels and Men, and in a particular Manner as the *God and King of Israel*. This Expression, *the King, the Lord of Hosts*, seems designed to declare in a particular Manner, that the Angels were then esteemed, in the Theology of the *Hebrew Church*, his Subjects, his Attendants, and ministring Spirits to him.

Some have supposed the Notion of the divine Appearance in a human Shape is greatly countenanced by a prophetic Vision of *Jeremiah*, C. I. V. 4, 9. *Then the Word of the Lord came unto me, saying.—And then Jehovah put forth his Hand, and touched my Mouth, and Jehovah said unto me: Behold I have put my Words in thy Mouth.* This

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seems to have been a visible Appearance of the divine Majesty, saith Mr. *Lowth*, performed by the Son of God, or the second Person of the blessed Trinity, who appeared in an human Shape, as a Preludium to the Incarnation. But the Text itself affords so little Foundation of Certainty, at least so little express Description of it, that it will give very little Light to this Question, to examine it in particular. Yet as the prophetic Word came to *Jeremiah* from the Lord God of Israel, *Jer.* xi. 3. from the Lord of Hosts, the God of Israel, *Jer.* xxviii. 14. it may not from hence be improper to remark the Theology of *Jeremiah*, when addressing himself to this God of Israel, C. xxxii. 17. *Ab, Lord God! Behold, thou hast made the Heaven and the Earth by thy great Power, and stretched out Arm, and there is nothing too hard for thee.* And V. 26. 27. *Then came the Word of Jehovah unto Jeremiah, saying: Behold, I am Jehovah, the God of all Flesh. Is there any Thing too hard for me?* In the Theology then of *Jeremiah*, and so you may suppose of the Church in his Times, the Word of the Lord which came to the Prophet, is the Word of the same God, who was the God and King of Israel, the Creator and Governor of all Things.

S E C T. II.

To E Z E K I E L.

TO proceed: The Prophecy of *Ezekiel* gives such a Representation of the divine Appearance as deserves a particular Attention.

This Prophecy the *Jewish* Masters call the *Mercavah*, and suppose it to contain their mystical and secret Theology; which in their Opinion it is not lawful to explain. For this Reason it should seem, all that *Maimonides* says upon it, *More Nebochim*, Part 3, is so very mystical and obscure.

Whatever mystical and secret Meaning the Vision may be supposed to have, what does in particular regard our Purpose appears, I think, pretty plain, in Conformity with the other Appearances.

The Appearance itself is called by the Prophet, C. i. 2, 8. *the Appearance of the Likeness of the Glory of Jehovah*; that is, the Manner in which the *Schechinah* appeared to the Prophet, the Description of which is briefly this.

The Heavens were opened to *Ezekiel* in a Vision by the River of *Chebar*, V. 1. *A Whirlwind came out of the North, a great Cloud, and a Fire infolding itself, and a Brightness was about it, and out of the Midst thereof as the Colour of Amber, out of the Midst*

of the Fire. This Part of the Description seems to express a strong, clear, circular Flame, in the Centre of the Cloud ; or like our *Milton's* Description :

So spake the Sov'reign Voice, and Clouds began
To darken all the Hill, and Smoke to roll
In dusky Wreathes, reluctant Flames ; the Sign
Of Wrath awaked. *Parad. lost. B. 6.*

The Representation goes on, V. 5. *Also out of the Midst thereof came the Likeness of four living Creatures, and this was their Appearance : They had the Likeness of a Man.* That is, as I conceive, and also in the Middle of the Cloud, and in the Centre of the Fire, there appeared a visible Form of the following Chariot, or Throne: viz. There appeared four Figures of four living active Creatures, which had some Likeness of a Man, either in an erect Posture, or in their Proportion, or in their Manner of Motion ; for in many Respects they were different from the proper Shape and Form of an human Body, as it follows at the 6th and 7th Verses, *And every one had four Faces, and every one had four Wings. And their Feet were strait Feet, and the Sole of their Feet was like unto the Sole of a Calves Foot. And they sparkled like the Colour of burnished Brass, and they had, V. 8. the Hands of a Man under their Wings on their four Sides, and they four had their Faces, and their Wings.* As to the Likeness of their
Faces,

Faces, V. 10. it is said : *They four had the Face of a Man, and the Face of a Lion on the right Side ; and they four had the Face of an Ox on the left Side ; they four also had the Face of an Eagle. Their Wings, V. 11. were stretched upward, and were joined one to another. Their Appearance, V. 13. was like burning Coals of Fire, and like the Appearance of Lamps : It went up and down among the living Creatures. And the Fire was bright, and out of the Fire went forth Lightning.* That is, I conceive, the living Creatures had themselves a bright and flaming Colour like Fire, and the bright Flame in the Midst of the Cloud played between the Forms of the living Creatures, like Flashes of Lightning. Farther, these living Creatures are represented V. 15. as *standing upon or close by a Wheel.* These Wheels were of such Form, that their Appearance and their Work was, as it were, *a Wheel in the Middle of a Wheel, V. 16.* That is, one Wheel crossed the other in the Center or Middle, so that which Way soever the Chariot was to move, it moved upon the Circumference of one of the Wheels. The Rings or the Circumference of these Wheels were so high, V. 18. that they were dreadful, of so large a Diameter as to astonish the Beholder ; and they were set all along *full of Eyes.* These Wheels are represented as capable of being lifted up from the Earth together with the living Creatures, *for the Spirit of the living Creatures was in the*

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Wheels.

Wheels. The Wheels themselves appeared as animated, having an inward Power of Motion, and Self-activity as a Spirit. V. 19, 20. Then it follows, V. 22, 23. *And the Likeness of the Firmament upon the Heads of the living Creatures was as the Colour of the terrible Chrystal, stretched forth over their Heads above. And under the Firmament were their Wings strait one toward the other:* That is, these living Creatures stood as Supporters to a Pavement or Arch of Chrystal, of such Brightness and Lustre, that the Eyes could not behold it without being dazzled. From this Firmament, or Chrystal Arch proceeded a Voice. *And above the Firmament that was over their Heads, was the Likeness of a Throne, as the Appearance of a Sapphire Stone. And upon the Likeness of the Throne was the Likeness as the Appearance of a Man above upon it.* This Firmament therefore, or Chrystal Arch, supported by the four living Creatures, had a Throne or Chair of State placed upon it, and upon the Throne was a Likeness as the Appearance of a Man above upon it. Yet this Likeness, *as the Appearance of a Man*, was not so the Shape and Form of an human Body, V. 26. but that, *from the Appearance of his Loins even upward, and from the Appearance of his Loins even downward*, the Prophet saw as it were, *the Appearance of Fire, and it had Brightness round about*, V. 27. That is, this Likeness as of a Man above upon the Throne,
was

was like a pure, clear, strong Fire, in every Part, or a Body of Flame: *Such was the Appearance of the Likeness of the Glory of the Lord.* This Description is beautifully imitated and expressed by *Milton. Parad. lost, B. vi. l. 748, &c.*

Forth rush'd with Whirlwind Sound
The Chariot of Paternal Deity,
Flashing thick Flames, Wheel within Wheel un-
drawn,

Itself instinct with Spirit, but convoy'd
By four Cherubic Shapes. Four Faces each
Had wondrous; as with Stars their Bodies all
And Wings were set with Eyes; with Eyes the
Wheels

Of Beril, and careering Fires between:
Over their Heads a Chrystal Firmament,
Whereon a Saphire Throne, inlaid with pure
Amber, and Colours of the show'ry Arch.
He, in cœlestial Panoply all arm'd
Of radiant URIM, Work divinely wrought,
Ascended. —

And from about him fierce Effusion rowl'd
Of Smoke, and bick'ring Flame, and Sparkles dire.
He on the Wings of Cherub rode sublime
On the Chrystallin Sky, in Saphire thron'd.

There is an observable Difference between the Representation of the Appearance of the *Schechinah*, entering *Solomon's Temple*, in the Vision of *Isaiab*, and in this of *Ezekiel*. In *Solomon's Temple* the *Schechinah* is represented as under the Wings of the Cherubim. 1 *Kings* viii. 6. *For the Che-*

*rubim, V. 7. spread forth their two Wings over the Place of the Ark, and the Cherubim covered the Ark, and the Staves thereof above. In Isaiab's Vision Jehovah is represented as sitting upon a Throne. Isaiab vi. 1, 2. And above it stood the Seraphim, that is, above the Place on which the Throne was set, as attending Ministers to him that sat upon the Throne. But in this Vision of Ezekiel, we find the living Creatures, which the Prophet himself acquaints us in another Vision were the Cherubim; Ezek. x. 20. This is the living Creature that I saw under the God of Israel, by the River of Shebor, and I knew that they were the Cherubim.—Here, I say, we find the Cherubim have the Firmament, on which the Throne was placed, over their Heads; and they support it with their Wings. But this Difference will be easily accounted for by observing, that the *Schechinah*, or Presence of the God and King of *Israel*, is represented in the Temple as the Presence of a King in his Palace; where the Cherubim make a Sort of Canopy of State. In *Isaiab's* Vision of a Throne on the Porch of the Temple, he is represented as sitting on a Seat of Justice, where the Cherubim are attending Ministers of the Court to receive, and to execute Orders. In this *Vision of Ezekiel*, God is represented as the King of *Israel* going forth in a solemn Procession, and having his Chair of State bore up on the Wings of the Cherubim, as great Princes*

Princes in the East were used to be borne on the Shoulders of their Servants.

That this was a proper divine Appearance of the *Schechinah*, the Prophet himself seems to put out of Question. For he expressly says: *This was the Appearance of the Likeness of the Glory of Jehovah.* i. 28. The Message from this Oracle is delivered in this Style: *Thus saith the Lord God.* אֲדֹנֵי יְהוָה ii. 4. And the Prophet informs us, that when he saw the Glory of *Jehovah*, *he fell upon his Face*,—or prostrated himself, which was the highest Act of Adoration.

That this was a Representation of the same Person who was signified by the *Schechinah* in the Temple, seems plain, from the Account of the Vision repeated, and translated to the City of *Jerusalem*, instead of the River *Chebar.* viii. 4. *And behold the Glory of the God of Israel was there, according to the Vision that I saw in the Plain.* In which the Oracle thus expresses the Sin and Punishment of *Israel.* Ver. 6. *He said furthermore unto me: Son of Man, seest thou what they do? even the great Abominations that the House of Israel committeth here, that I should go far off from my Sanctuary?* V. 6. And in the whole Vision, the Glory of the God of *Israel* gradually departs from the Sanctuary, till it forsook the City, and stood upon the Mountain. And when the Glory is represented as returning again, xliiii. it is said: *The Glory of the Lord filled the House.* V. 5.

V. 5. And the Oracle as from the Sanctuary spoke to him, V. 7. *And he said unto me, Son of Man, the Place of my Throne, and the Place of the Soles of my Feet,—or, this is the Place of my Throne, between the Cherubim, this is the Place of the Soles of my Feet, the Ark,—where I will dwell in the midst of the Children of Israel for ever.* Whatever we may have observed there of the Person represented by the Glory in the Temple, we may well apply to the Person represented by the Glory in this Vision of *Ezekiel*.

This Lord God commands all the Services of the Altar to be offered unto him. *He appoints seven Days for Purification; and when these Days are expired, it shall be that upon the eighth Day, and so forward, the Priests shall make your Burnt-offerings upon the Altar, and your Peace-offerings, and I will accept you saith the Lord God.* xliii. 26, 27.

Thus we have seen the Representations of the Glory of the God of *Israel*, or the *Shechinah*, during the standing of the Temple. Though some of the Visions of *Ezekiel* might be a little Time after the Destruction of the Temple, as the Prophecy Chap. xxxiii. was after he had received Advice that the City was taken. Ver. 21.—yet still these Prophecies may be considered as regarding the Temple standing; for the principal Vision, and the Glory departing and returning, are designed to express the Manner of the *Shechinah* dwelling there.

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We are, I think, to learn from other Prophecies what farther Representations we have of the divine Presence, after the Destruction of *Solomon's Temple*, when the Glory departed so as to return no more, till the Days of the *Messiah*.

S E C T. III.

To DANIEL.

THE Visions of *Daniel* are the first to be taken Notice of in this Period, to which I therefore proceed.

Daniel, of the Royal Family of *Judah*, a Captive, but educated in the imperial Palace of *Babylon*, had a Dream, or Vision, in the first Year of *Belshazzar*, Chap. vii. about twenty-nine Years after the taking of the City of *Jerusalem*, and Destruction of the Temple by *Nebuchadnezzar*. This Representation is somewhat different from any we have hitherto met with.

I beheld, says the Prophet, Ver. 9. *till the Thrones were cast down*,—or rather, till the Thrones were set down, pitched, or placed. ΟΥΧ ΟΙ ΘΡΟΝΟΙ ΕΤΕΘΗσαν, 70. *donec throni positi sunt* V. L. This is the proper Signification of the original Word, as it is used by the *Chaldee Paraphrast*, *Jer. i. 15.* ^{Lowth on the Place.}
When

When the Thrones were thus set or placed, *the Prophet beheld, and the Ancient of Days did sit, whose Garment was white as Snow, and the Hair of his Head like the fine Wool. His Throne was like the fiery Flame, and his Wheels as burning Fire. A fiery Stream issued, and came forth from before him. Thousands of thousands ministred unto him, and ten thousand times ten thousand stood before him. The Judgment was set, and the Books were opened.*

It is little to the present Purpose to consider what Judgment is here spoken of. What we are concerned in is the Manner of the Representation, or how the *Schechinah* appeared. I think this is plainly intended as a Description of it, and the Person is represented as the universal Lord and Judge of all. It should seem to represent the Presence, not in a Temple, or as in a Palace, for the Temple was now destroyed; but rather it expresses the Solemnity of a Session of Justice, in which there are some Things to be considered with respect to the Representation of the Person, some with respect to his Seat of Justice. With respect to the Person, who is spoken of as the *Ancient of Days*,—it is agreed by most Interpreters, that this is designed to express Eternity, and to describe God as the first of Beings, and Origin of all other Beings. We may understand it as a Description of *Jehovah*, who thus speaks of himself: *Isa. xliii. 12, 13.*

Ye are my Witnesses, saith the Lord, that I am God.—Yea, before the Day was, I am be. Daniel's Expression, אֶתִּיק יוֹמִין, Athik Jomin, may, I think, be rendered, more ancient than Time^a, as well as the Ancient of Days. And so it exactly agrees with the Expression of Isaiah: From, or before, the Day or Time, I am be.—Or, the first Original and self-existent Being. He is farther described: His Garment was white as Snow, and the Hair of his Head like pure Wool.—This seems at first View to denote some visible Appearance of human Shape. Yet, though here is mention made of the Hair of the Head, as there is of the Feet, Exod. xxiv. 10. Mr. Lowth observes, in which he is followed by many Interpreters: We are not to suppose, that in either Case, any determinate Shape or Figure like that of a Man's Body was represented. The Expressions, he adds, only import, that both the upper and lower Part of this divine Schechinah was of an amazing, unexpressible*
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^a The Chaldee Words are scarce capable of the Interpretation the learned Author would fix on them, viz. *More ancient than Time*. The Word אֶתִּיק signifies what is so ancient as to be permanent, durable, and liable to no Variation and Decay. *With me are הון עתק durable Riches*, as we render the Words, Prov. viii. 18. Riches long laid up, inviolable and undecaying. And *the Ancient of Days* is that ancient, eternal, and immutable Being, on whom no Days or Years can make any Alteration or Change whatever. See Mr. Schultens on Prov. viii. 18. and it is parallel to the Psalmist's Description of God, Ps. cii. 27, 28c

Brightness. Others, however, think, that *Hair of the Head* is a more determinate Expression of a particular Shape of the upper Parts like that of a Man, than the general Expressions of *Head and Feet*, which may be taken for upper or lower only. As there may be much said on both Sides of the Question, I shall not here take upon me to determine it, especially as the Determination of that Question will give no Light to our present Enquiry.

As to the Seat of Justice: *His Throne was like the fiery Flame, and his Wheels, the Wheels of his Throne, as burning Fire. A fiery Stream issued, and came forth from before him: Thousand thousands ministred unto him; ten thousand times ten thousand stood before him; the Judgment was set, and the Books were opened.* This seems plainly to describe that glorious, shining and darting Light, which we have already seen is made the distinguishing Description of the *Schechinah*. For the rest, it is a plain Allusion to the Seat of Justice, the Ministers attending, and the Manner of Process in them. By the *thousand thousands that ministred unto him*, are usually understood the innumerable Company of Angels. By the *ten thousand times ten thousand that stood before him*, is expressed the Extent of his Judgment, as Judge of the whole Earth. This is exactly agreeable to the Characters given the Person represented by the *Schechinah* in other Places:

e. g.

e. g. that the Cherubim, and Seraphim, and Host of Angels are his Attendants; that he is the Sovereign and Judge of the whole World.

The principal Act of this solemn Judgment is described Ver. 11, 12. *I beheld then, because of the great Words which the Horn spake: I beheld even till the Beast was slain, and his Body — destroyed, and given to the burning Flame. As concerning the rest of the Beasts, they had their Dominion taken away: Yet their Lives were prolonged for a Season and Time.*

Not to enter into Particulars, which would carry me too far from my Design; it is sufficient to my View, that here seems plainly represented a judicial Decree, or definitive Sentence of him that sat on the Throne; by which the Powers, represented by the Beasts in the foregoing Vision, were put down, or limited; that they were to continue only for a certain determined Time, when they were to make Way for another Dominion, that was not to pass away, and another Kingdom that was not to be destroyed.

As this makes a very important Part of this Vision, it ought to be carefully considered: *I saw, says the Prophet, Ver. 13. in the Night Visions, and behold one, like the Son of Man, came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him. And there was*
given

given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages should serve him : His Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.

It is surely a very odd Imagination of Grotius, that by *One like the Son of Man* is meant the Roman People without a King : *Populus Romanus nullum habens intra se Regem, ut dicitur, 1 Macchab. viii. 14. Filii hominum dicuntur privati, ut Psalm, lxxxii. 7.* says Grotius on this Place. He allows indeed that this Roman People was no obscure Image of Christ : *Est autem Populus Romanus non obscure Christi Imago.* But how can the Roman People ever be said to come with the Clouds of Heaven ; or the Roman People without a King to receive a Kingdom which shall not be destroyed, when the Liberties and Power of Rome were both lost under the Imperial Government ? Especially when it should seem, this definitive Sentence was to set a determined Period to the Roman Power, as the Power of the fourth Beast is most probably designed to mean the Power of the Romans, V. 7.

The everlasting Kingdom here spoken of seems to intend evidently the Kingdom of the *Messias*, which was to last for ever. Coming in the Clouds of Heaven, to use the Words of a learned Author, is a known Symbol of Heaven, and of divine Power and Majesty.

Majesty; and the ascribing this Symbol to ^{Bishop} one, like the Son of Man, is a Declaration ^{Chandler's} of the supreme Magnificence and Authority ^{Defence of} God shall give that Son of Man, the *Messias*, ^{Christian-} ^{ity, p. 108} saith that eminent Jew, *Saadiab Gaon*: Or, ^{Pearson on} in the Words of another learned Bishop. ^{the Creed,} ^{p. 293.} Rabbi *Saadias Gaon* upon this Place of *Dan*.

vii. 13. says: *The Clouds of Heaven*, they are the Angels, the Host of Heaven. This is the great Magnificence and Power which God shall give unto the *Messias*. From hence is the Exposition in the *Midrash Tillim*, Psalm xxi. 7. Rabbi *Barachiah* said in the Name of Rabbi *Samuel*: One Scripture saith, *Dan*. vii. 13. *And behold, one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of the Days, and they brought him near before him.* And another Scripture saith, *Jer. xxx. 21. And I will cause him to draw near, and he shall approach unto me.* Behold, in what Manner the Angels shall bring him into the Midst of them! And thus it should seem the *Jews* in our Saviour's Time understood this Expression. For when Christ had said, *Matt. xxvi. 64. Hereafter shall ye see the Son of Man coming in the Clouds of Heaven*; the High Priest rent his Cloaths, saying: *He hath spoken Blasphemy*; intimating, that hereby he had taken to himself the Character of the Christ, as it is farther explained V. 68. and *Luke xxii. 70. Then said they all: Art thou then the Son of God?* Nor do I conceive how

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the Character of an *everlasting Kingdom*, as here described, can belong to any other than the everlasting Kingdom of the *Messias*.

But there is one Thing of no small Moment to be remarked in this View of the Vision, *viz.* that *the Son of Man* is manifestly distinguished from the *Ancient of Days*, and the proper *Schechinah*. In this Vision the Ancient of Days is represented *sitting on the Throne of Judgment*; not the Son of Man, *who came to the Ancient of Days, and was brought near before him, and received from him Dominion, Glory, and a Kingdom*. To clear this Part of the Representation, I would make a few Reflections.

First: This Vision being in the intermediate Space, between the Departure of the *Schechinah* of the first Temple, and the coming of the *Schechinah* of the second Temple, it may well be supposed to give some Intimation of the Manner and Nature of both. And so we may conceive one Part to be a Representation of the former; and the other a Signification of the future *Schechinah*. The Representation of *the Ancient of Days* seems to refer to the former, and of *the Son of Man* to the latter.

Secondly, We may here observe, that the ancient *Schechinah* was not properly the Appearance of the Son of Man, or the *Messias*. The Fathers therefore have somewhat misunderstood the Scriptures, or we have somewhat misunderstood them, either of which is very possible, when they are supposed to make all the

the Appearances of the Old Testament proper Appearances of the *Christ*. However any of the Appearances in an human Shape, or nearly approaching to it, may have been designed as a Preludium to the Incarnation, when the *Schechinah* should be the Habitation of *Jehovah* in the human Nature, so that the same Person should be truly at once *the Son of Man, and God manifested in the Flesh*; yet none of the Appearances we have hitherto considered direct us, as I conceive, to understand the *Schechinah* as a pre-existent Soul, afterwards the Soul of the *Messias*. For, besides that there is no Evidence, as seems to me, for it in any other Appearance; so in this Vision of *Daniel* there seems such an Objection against it, as is not easy to be answered. In this Representation the *Schechinah* is *the Ancient of Days*, and therefore cannot be the *Messias* personating God the Father, either as *the Word made Flesh*, or as the pre-existent Soul of *Christ*, or as the Word is a distinct Being from the true God. If the *Christ* be here represented by *one like the Son of Man, who received Dominion Glory and a Kingdom from the Ancient of Days*, he cannot easily be the *Ancient of Days*, or the *Schechinah* representing God the Father. This Dominion Glory and a Kingdom were given him by the *Ancient of Days*. But he, as the *Messias*, did not, I presume, receive these Things from himself, or give them to himself by his

pre-existent Soul, or as the second Person of the Trinity, representing the first Person, the Person of the Father.

Thirdly, We may here likewise observe an Intimation, what should be the Glory of the second Temple; or what the *Schechinah* in after Times: That it should be the *Schechinah* inhabiting human Nature, or the Glory dwelling in the Son of Man, the Man *Christ Jesus*; who was to be the most glorious of all *Schechinahs*, as in him *the Fullness of the Godhead was to dwell bodily*. So that this seems an obscure *Intimation* of the Nature of the *future Schechinah*, though a *Description* also of the former *Schechinah*.

Once more, we may observe, that the *Schechinah*, or the *Ancient of Days*, is represented as having supreme Dominion, and exercising universal Judgment; being served by Angels as ministring Spirits, and having Authority over all People Nations and Languages in such Manner, that he could give a full and extensive Dominion to the Son of Man, *who was brought near before him*. He is not represented as a particular Angel of limited Power and Authority, the Protector and Viceroy of *Israel*; when at the same Time, the Protection and Government of other Nations were committed to other Angels, with separate Commissions, and independent Authority. He is, on the contrary, represented as *the Lord of all, the supreme Judge of the whole Earth, who himself*

self has Dominion, and can give Dominion over all People, Nations, and Languages; which in the Stile of Scripture means the whole Earth, and all its Inhabitants.

I the rather make this Remark here, because some learned Persons have, from some Expressions in this Prophecy, supposed that God had appointed several Angels to be Protectors of other Nations, as there was one peculiar Protector Angel of the *Jews*; and that they were so independent of each other, that they might even oppose each other in Favour of their respective Governments. Whereas *Daniel* here seems plainly to consider the *Schechinah* as *the universal Lord of all*, to whom, not only the whole Earth, but all the Host of Heaven and Orders of Angels were Subjects, and whom they served as *ministring Spirits*.

As to the other Visions in this Prophecy, I shall consider them no farther, than to make a few Reflections upon them.

Gabriel, Chap. viii. 16. appears to be a particular ministring Angel, sent by the Oracle to explain the Vision to *Daniel*: *And I heard a Man's Voice between the Banks of Ulai, which called, and said: Gabriel, make this Man to understand the Vision.* This Voice should seem to be the Voice of the Oracle, or the Command of a Superior to *Gabriel*. And then, according to the Analogy of the Oracle, as we have observed in other Representations, it will be a Voice proceeding from

the *Schechinah*, as the *Schechinah* is represented to be the proper Place of the Oracle. And thus also the Person, who speaks to *Daniel* in the Vision, C. x. 11. seems to be a particular Angel, as he acquaints *Daniel*, V. 12. *For unto thee am I now sent, and I am come for thy Words*—Expressions that intimate a particular Messenger, as well as a particular Message. He is distinguished afterwards from *Michael* one of the chief Princes, V. 13. Interpreters generally conclude this Angel to be *Gabriel*, and understand him to be a different Person from the *Man clothed in Linen*, V. 5, 6. *Vide* Grot. and Lowth. It is plain that this Angel, whether *Gabriel* or any other, whom the *Prince of the Kingdom of Persia withstood*, V. 13.—and who returned to fight with the *Prince of Persia*, V. 20. was a particular Angel, different from *Michael*; and therefore cannot be the Guardian Angel or Protector of the *Jewish* Nation, according to them who suppose *Michael* to be the protecting Angel of that People, who is stiled V. 21. *Michael your Prince*. This Angel was then particularly and occasionally sent to the Prophet, and to the Help of the *Jews* against their Enemies; against the evil Designs, suppose, of *Cambyses*, or of some other Person of great Interest in the *Persian* Court and Administration; called therefore the *Princes and Kings of Persia*. Mr. Calvin supposes, *Annot. in loc.* *Cambyses* was then Regent at home

home in *Babylon*, and that *Cyrus* his Father was abroad on some foreign Expedition. But whether *Cyrus* was at home or abroad, *Cambyfes* may well be stiled *Prince of Persia*, and some principal Courtiers and Governors, *Princes or Lords of Persia*. Many of these were, it is likely, disinclined to the *Jews*, and the Execution of *Cyrus's* good Intentions for them, and might give Interruptions, and make Opposition to them in the Counsels of the Empire. And *Cyrus* himself might then probably be absent, either at *Shushan* or *Ecbatana*: For he was used to spend the five Summer Months of the Year in those Places, and in Retirement from *Babylon*, as *Xenophon* acquaints us, *De Institut. Cyri.* 183. *Daniel* seems also to have been in some Place of Retirement from *Babylon*, by the River *Hiddekel*, or *Tigris*, as it is rendered both by the LXX, and the vulgar *Latin*. That is, somewhere between *Babylon* and both *Shushan* and *Ecbatana*; for they both were East of the *Tigris*, when *Babylon* was to the West, built on the *Euphrates*.

Besides the Representation of this Person, who opposed the King, and the Prince of the Kingdom of *Persia*, there is mentioned another Appearance, V. 5, 6. *Then I lifted up mine Eyes, and looked, and behold a certain Man cloathed in Linen, whose Loins were girded with fine Gold of Uphaz, his Body also was like the Beryl, and his Face as the Appearance of Lightning, and his Eyes as Lamps*

of Fire, and his Arms and his Feet like in Colour to polished Brass, and the Voice of his Words like the Voice of a Multitude. Many understand this as a Description of the *Schechinah*; and the rather, because several Expressions in the Description of the *Messiah*, Rev. i. are agreeable to it, and supposed to be taken from it. But whoever compares this Passage of the Prophet with the Description, Rev. i. will find, as some Agreement, so a very considerable Difference. For Part of the Description, Rev. i. is taken from the Description of *the Ancient of Days*: *His Head and his Hairs were white like Wool, as white as Snow*. Many Expressions are descriptive of his Power, Authority, and Protection of the Church: *He had in his right Hand seven Stars, and out of his Mouth went a sharp two edged Sword, and his Countenance was as the Sun shining in his Strength*. There may therefore be some Question, notwithstanding the common Opinion, whether this was a proper divine Appearance or no; that is, whether it was the *Schechinah*: Nor is it, I conceive, very material to determine whether it was or no. For here is no Oracle, nor any particular Character from whence we can infer any Thing more, concerning the Nature of this Appearance, than that this was the principal Person to whom the rest seem as Attendants. And as what was sent to *Daniel* was sent by another Angel Interpreter; so, if it should be the *Schechinah*, it can give us little Light by which to explain the Nature

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ture of these Appearances, which is the Subject of our Enquiry. I shall only, therefore, make one Observation: That on Supposition this was the *Schechinah*, it comes very near a Form of human Shape; possibly to intimate, that as in Time the *Schechinah* was to appear in human Nature, so the very Form of the *Schechinah*, differing from that under the first Temple, should serve to prepare the Minds of Men for such a *Schechinah*, as was to be manifested in the Days of *Messiah*, the King; who, as the Fulness of the Godhead was to dwell in him bodily, was to be the greater Glory of the second Temple, and the more perfect *Schechinah* of all after Times.

S E C T. IV.

To Z E C H A R I A H.

TO proceed: I come now to consider another Representation in the Prophecy of *Zechariah*, which is the last I shall take Notice of in the Old Testament, being just before Prophecy and prophetick Vision ceased in the Church, till the Appearance of the *Messiah*.

This Representation begins *Zech. i. 8. I saw by Night, and behold, a Man riding upon a red Horse, and he stood among the Myrtle Trees that were in the Bottom, and behind him were three red Horses, speckled and white. The Prophet was desirous to know what was the Meaning of this Vision: Then said I,*

I, V. 9. O my Lord! what are these? This Question probably was not directed to the Man riding the red Horse, but to an Angel, as an Interpreter, who was by him to converse with him, as appears from the Answer returned. And the Angel that talked with me, said unto me: I will shew thee what these be. It then follows at V. 10. And the Man that stood between the Myrtle Trees answered and said: These are they whom the Lord, Jehovah, hath sent to walk to and fro through the Earth. And they answered the Angel of the Lord that stood among the Myrtle Trees, and said: We have walked to and fro through the Earth, and behold all the Earth sitteth still, and is at rest. Then the Angel of the Lord, V. 12, answered and said: O Lord of Hosts! יהוה צבאות How long wilt thou not have Mercy on Jerusalem, and on the Cities of Judah, against which thou hast had Indignation these threescore and ten Years? Then V. 13. And the Lord, Jehovah, answered the Angel that talked with me, with good Words and comfortable Words. So the Angel, that communed with me, said unto me: Cry thou, thus saith the Lord of Hosts. יהוה צבאות.

Grotius supposes the Man riding on the red Horse, and standing between the Myrtle Trees in the Bottom, was Michael the President and Protector of the Jewish Nation, according to what some Jews have imagined; and that the Angel, who talked with the Prophet, was Gabriel; that Michael was the

the

the superior, *Gabriel* the inferior Angel. *Nam Hic Michael inter Principes est, Gabriel inter Legatos.* Grot. in loc.

The Man, or Angel, riding on the red Horse denotes, says Mr. Lowth, the Logos, or Son of God, appearing as the Captain of God's Hosts or Armies, *Joshua* v. 13, 14. And this was an Angel, he adds, of an Order superior to him who was mentioned, V. 9. who prevents that Angel, and takes upon himself to return an Answer to the Prophet's Question; or else sends his Answer by that Angel mentioned, V. 9. as *Christ* sent his Revelation to St. *John* by an Angel, *Rev.* i. 1. Lowth in loc.

Grotius understands the Angel to be *Michael* who is mentioned at V. 12. Then the Angel of the Lord answered and said: O Lord of Hosts! Mr. Lowth understands it of the Angel mentioned in the 9th Verse. The Angel, says he, mentioned V. 9. makes his Supplication to the superior Angel, V. 8, 10. who was indeed the Logos, or Son of God, being called by the Name of *Jehovah* here, and V. 13, 20.

The different Senses given of these Words call for a closer Examination. I shall not mention any others, who understand this Angel of Christ, as he takes upon him the Character of an Intercessor with God for the Church. *Calvin* in loc. &c.

First then, I should think the Angel of the Lord, who made this Address, could not be

be *Michael*, according to *Grotius's* Notion; that *Michael* was the *Man between the Myrtle Trees*, and *Gabriel* the Angel Interpreter. For when we consider the Account of this Vision with Attention, the Lord, *Jehovah*, answered the Angel that talked with the Prophet, V. 13. *And the Lord answered the Angel, that talked with me, with good Words.* This seems to determine it, that the Angel who made this Address to *Jehovah*, and to whom *Jehovah* returned the Answer, was the Angel Interpreter; that is, *Gabriel*, according to the Account of *Grotius*, and not *Michael*, as he would understand it in this Place. It is, as Mr. *Lowth* justly observes, the Angel, V. 9. who was a different Person from the *Man between the Myrtle Trees*, V. 8.

But what Mr. *Lowth* farther remarks deserves also Consideration. The Angel, he says, V. 9. makes his Supplication to the superior Angel, V. 8, 10. who was indeed the *Logos*, or *Son of God*, being called by the Name of *Jehovah*,

For, upon an attentive View of this Vision, there seems really to be a Representation of three distinct Parts: The one of the *Man between the Myrtle Trees*, and of those that were behind him. The second of the Angel Interpreter, who talked and communed with the Prophet. And the third the Oracle of *Jehovah*, or a Voice proceeding from the *Schechinah*. For there are many
Reasons,

Reasons, I conceive, to shew that this Oracle was not a common *Bath col*, or Voice from Heaven, as will appear in the farther Account of it. *Grotius*, *Lowth*, and other Interpreters differ from each other as to the Persons, who are represented speaking and acting in this Vision.

Grotius, who supposes *the Man between the Myrtle Trees* to represent *Michael*, and the Man who talked with the Prophet to represent *Gabriel*, thus accounts for the Vision in the whole: The Prophet *Zechariah* asked *Gabriel*, who talked with him, the Meaning of the Vision. *Gabriel* was ready to explain it, but *Michael* the greater Angel returned an Answer. He then prays to *Jehovah*, and the Lord, or *Jehovah*, returns an Answer to *Michael*. *Omnia Ordine eunt. Deus Angelo loquitur, Angelus Prophetæ.* Grot. Annot. c. 13.

Mr. *Lowth* supposes the Representation of the Vision otherwise, and to this Purpose: That *the Man between the Myrtle Trees* was the *Logos*, the Son of God; that the Angel who talked with the Prophet was an inferior attending Angel; that the Prophet asks this inferior Angel the Meaning of the Vision, to which the *Logos* returned an Answer; that the inferior Angel makes his Supplication to the superior Angel or *Logos*, and is answered by the superior Angel, or *Logos*, with good and comfortable Words.

Both

Both these Interpretations appear, on some Account, preferable to each other; and yet both are liable to great Difficulties, and want something to make a Representation of this Vision fully consistent and uniform, clear and intelligible.

The Supposition of *Grotius*, that *Michael* addressed *Jehovah*, seems a Mistake; because the Answer of *Jehovah* to that Address is expressly ascribed to the Angel that talked with the Prophet, and who gave the Command to the Prophet, V. 13, 14. as we observed before. So that tho' *Grotius* seems to have judged rightly, that this Address was made to *Jehovah*; it was not however the Address of the Man between the Myrtle Trees, whom he supposes to be *Michael*; but of the Angel Interpreter. So that in this Point, the Interpretation of Mr. *Lowth*, who supposes the Address to be made by the Angel who talked with *Zechariah*, and that the Answer was made to him, seems preferable to the Interpretation of *Grotius*.

But on the other Hand, as we also observed before, Mr. *Lowth* seems to have fallen into a Mistake, when he supposes the Angel Interpreter addresses his Supplication to the Man between the Myrtle Trees, as the *Logos*, with the Appellation of *Lord of Hosts*; and that this Man between the Myrtle Trees was the *Jehovah*, who answered him.

For

For in the first Place : This is a Supposition founded solely upon Conjecture, without any Foundation of Evidence from the Text, from the Prophet, or Representation of the Vision. The Man *riding upon the red Horse* is called *the Man that stood among the Myrtle Trees*. Ver. 10. *And the Angel of the Lord that stood among the Myrtle Trees*. Ver. 11. But here the Stile is changed at once, and the Angel addresses the *Lord of Hosts*. Ver. 12. And *Jehovah* answers the Angel Interpreter. Ver. 13. Nor is there the least Evidence to shew, that the Angel Interpreter directed his Speech to the Angel that *stood among the Myrtle Trees*.

There is moreover, as I conceive, an unanswerable Difficulty in supposing with Mr. Lowth, that the Angel Interpreter makes this Address to the *Logos*, or *the Lord of Hosts*. For, we find, that the *Lord of Hosts* is afterwards plainly distinguished from the *Logos* or *Messiah*. Ch. iii. 8, 9. *For, behold, saith the Lord of Hosts! I will bring forth my Servant, the Branch. For, behold! the Stone I have laid before Joshua: Upon one Stone shall be seven Eyes; behold I will engrave the Graving thereof, saith the Lord of Hosts, and I will remove the Iniquity of the Land in one Day.*

Grotius indeed by the *Branch* understands Zerobabel; though, as he acknowledges, against the *Chaldee Paraphrase*, and other *Jewish Writers*, who explain it of the *Messiah*.

fiah. No wonder, it is also against the common Sense of all Christian Interpreters.

But Mr. *Lowth* understands the *Branch* of the Messiah, and the *Stone engraven with seven Eyes* to mean the *Corner stone, elect, and precious*; the One, or Head-stone, meaning the chief or principal Stone. And as it was usual to adorn the principal Stone of a Building with Carvings and Hieroglyphics, such as Heads, Eyes, and the like; so the Lord of Hosts, according to Mr. *Lowth's* Interpretation, will perform in Reality, what Artists do in Imagery. "That is, as if
 " the Lord of Hosts had said: I will ap-
 " point the seven Angels of the highest Or-
 " der to attend upon the Messias, represent-
 " ed by this Stone, and to execute his Com-
 " mands all the World over for the Good
 " of his Church."

Now, if with Mr. *Lowth* and the Generality of Interpreters, from whom I can see no Reason to depart, we are here to understand the Messiah; it will be a very great Difficulty to suppose, the *Lord of Hosts* declaring, that *he will bring forth his Servant, the Branch*; if he was himself the *Logos*, or the *Branch*, that was to be brought forth in due Time, according to this and former Promises of the Christ.

Since then both these Interpretations are attended with Difficulties, not easy to be answered; let us consider, whether what we have hinted at before will not give us
 a plainer,

a plainer, more intelligible, more consistent and uniform Representation of this Vision.

If then, besides the Angel *between the Myrtle Trees*, and the Angel Interpreter who talked with *Zechariah*, we suppose an Oracle, or an oracular Voice, which came, according to the usual Method of Appearances, from the *Schechinah*; the Representation of the Vision will be in a very easy Method, and plain Order to this Purpose.

The Prophet saw some considerable Angel, attended with others, as Horsemen, among Myrtle Trees in a Bottom, as if refreshing themselves in a shady Valley, or Myrtle Grove. Besides these there was another Angel, who came nearer to the Prophet to commune or talk with him. The Prophet asks the Interpreter, what was the Meaning of the Vision he saw, of the Horseman in the *Valley of Myrtles*? The Angel, who communed with him, was preparing to explain to him the Vision, when the *Angel among the Myrtles* gives the Prophet a short Account,—That they were ministring Angels. The Angels themselves give this farther Account, that upon their View of Things, all were in great Peace and Quiet in the World, and therefore it was a proper Time to set forward the Building of the Temple, which was the great Care and Concern of *Zechariah*. Upon this the Angel who talked with the Prophet, farther to encourage him, and by him the *Jews*, to go on with the

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Work, addresses his Prayer to God, the *Lord of Hosts*, Jehovah Zebaoth: And by the *Jewish* Law and Religion it was not lawful to pray to any one else. In this Prayer he desires God would reveal to the Prophet, how long his Anger should remain against *Jerusalem*, and the Cities of *Judah*; or when their Re-establishment, Peace, and Security should be accomplished? Now as this Prayer was thus addressed to God, the Oracle from the *Schechinah* gives an Answer, probably from the *Myrtle Valley* where the ministring Angels stood, *with good and comfortable Words*. Upon this the Angel, who talked with *Zechariah*, gave him Instruction how he should prophecy for the Encouragement of the People: *Thus saith the Lord, I am returned to Jerusalem with Mercies, my House shall be built in it, saith the Lord of Hosts; and a Line shall be stretched forth upon Jerusalem, — or the Streets and the Walls of it shall be regularly rebuilt.*

Accordingly in another Vision, or another Part of this Vision, Ver. 11. the Prophet beholds an Angel with *a measuring Line in his Hand*, to intimate the regular and secure Settlement of that City, under the Promise of God's Protection and Blessing.

Again in another Vision, or another Part and Scene of this Vision, Ch. iii. *Zechariah* was shewn *Joshua the High Priest standing before the Angel of Jehovah, and Satan at his Right-hand to resist him.* — Or endeavouring

ing to prevail, that the *Jews* might still remain under God's Displeasure, and under the Power and evil Treatment of their Enemy.

Grotius understands the Angel of the Lord, before whom *Joshua* stood, to be *Michael*, who opposes himself to Satan. But the Angel of the Lord before whom he stood is the *Logos*, according to Mr. *Lowth*. Hereupon, the Lord, Jehovah, said unto Satan: The Lord, Jehovah, rebuke thee, O Satan. Jehovah, that hath chosen Jerusalem, rebuke thee; or, Jehovah hath, or will rebuke thee, O Satan, having chosen Jerusalem; and therefore he will fulfil his promised Mercies to it. Hereupon there is an Order to set a fair Mitre on *Joshua's* Head, and to cloth him with Garments, the Garments of the High-Priest. Then the Angel of the Lord protested unto *Joshua*, saying: If thou wilt keep my Charge, then thou shalt also judge my House, and shalt also keep my Courts.

Now here again, in this Part of the Vision, the Interpretation of *Grotius*, *Lowth*, and the Generality of Commentators, is pressed with great Difficulties, and very hard to be accounted for.

Grotius supposes these Words to proceed from the Angel of the Lord, that is, *Michael*; who being only, according to him, a principal Angel, it must be a strange Figure of Speech, as he acknowledges, that styles him *Jehovah*. *Et dixit Dominus ad*

Satan. Est quidem hic vox יהוה Dominus, sed de Michaele hic intelligenda per μεταληψιν, transsumptionem, aut ελλειψιν, defectum vocis, quia Dei partes agit. It is difficult, admitting what Figures you please, to justify an Expression, that, without any softning, gives the Title of *Jehovah* to *Michael*. But it is yet harder to understand, how the Title of *Jehovah*, who would send forth his Servant the *Branch*, as the *Branch* means the *Messiah*, can belong to any particular Angel of what Order soever. Nor is there the least Reason to conclude from the Text, that an Angel personates the true God in this Vision. Indeed there is not clear Evidence in any one Instance, that the true God is represented by any Angel or separate Intelligence, throughout all the Appearances of the Old Testament; but there are many Things inconsistent with it. *Grotius*, it is true, takes away this Difficulty, how an Angel could promise he would send his Servant, the *Messiah*, by explaining the *Branch*, not of the *Messiah*, but *Zerobabel*. Yet, as I think, we must understand the *Messiah* by the *Branch*; so the Interpretation of *Grotius* cannot be allowed as satisfactory in the other Parts of it.

Mr. *Lowth*, who supposes the Angel of the Lord to be the *Logos*, or the same Angel that was *between the Myrtle Trees*, Ch. i. is equally, if not more pressed with this Difficulty, than *Grotius*. For it will be very
hard

hard to understand how he, who was himself the *Branch to be sent*, should promise *Joshua* that he would send his Servant, the Branch.

But now if we admit, as we observed before, an Oracle from the *Schechinah*, as well as Appearances of Angels, into this Vision, which is very easy and natural, and every Way agreeable to other Appearances, and in particular to the State of the *Schechinah* at that Time; all Things will be intelligible, and well consistent with former Representations of the divine Appearances.

These Words, upon this Supposition, will be the Words of the Oracle, proceeding from the *Schechinah*; which, according to what we have observed of the Meaning of the Word *Angel* in Scripture, may be called the *Angel of the Lord*; though whether the *Angel of the Lord* should mean the *Schechinah* or no, it will make no great Difference. For supposing the *Angel of the Lord*, before whom *Joshua* stood, not to be the *Schechinah*, but an attending Angel; yet consider these Words spoken to *Joshua*, as proceeding from the Oracle of the *Schechinah*, and it will make all plain. This will preserve the Character of the Oracle under the Stile of *Jehovah*,—the True God,—the God of Israel, promising Blessing, Protection, Favour; and confirming the Hope of *Israel*, in accomplishing the great Pro-

mises of the *Messiah*, in bringing forth his Servant the *Branch*.

Finally, This will shew that there is one uniform Notion of the *Schechinah*, running through all Appearances; that it was the true proper Deity, manifesting itself in some particular visible Form, or by a particular audible Voice, as the *Oracle* and *Kebla*.

CONCLUSION.

Containing some Observations on the foregoing Appearances of the Schechinah, to explain the Intentions and Uses of it.

THE Appearances, which we have considered, not only lead to some Knowledge of a great Part of the *Mosaical* Revelation of Religion, and of the Worship of the Church in that State; but they are also the principal Manifestations of God's Presence, from the Beginning of Revelation to the Times of *Moses*. It is worth our serious Inquiry, what might be the Intention of these Manifestations, and what Uses they were designed for: For we may well suppose them worthy the Wisdom and Goodness of God, who chose thus to manifest himself to the Church; and that some Blessings were designed by them suitable to such Conde-

Condescension, which it will be a Part of useful Knowledge rightly to understand.

The State of Religion particularly, according to the Revelation by *Moses*, and principally the Constitution of the divine Appearance in the *Schechinah*, was also a figurative Representation, or a Sketch of the most perfect State of Religion according to the Revelation of *Jesus Christ*; *the Law* Heb. x. i.
Col. ii. 17. *having a Shadow of good Things to come.* A right Understanding of the true spiritual Meaning of the *Mosaical* State of Religion, or wherein is represented, and in some Manner delineated the Gospel Dispensation, will be of Use to give a clearer Knowledge of both, and the near Relation they have to each other be a Point of more profitable Instruction, than it is commonly thought to be.

I do not mean the indulging unnatural Allegory; a ready Way, as one well observes, Tennison
of Idolatry
P 341. to create such Significations by our Fancies, as the Wisdom of God did never intend; but only such Analogy, as seems to be plainly pointed out to Observation. Thus the Author of the Epistle to the *Hebrews* has explained the spiritual Meaning, the true Intention and Rationale of the Temple, the Temple Service, and principal Parts of the Worship of the *Hebrew* Church.

In order then to perceive the real Designs and great Uses of these Appearances, let us remark these following Things concerning them.

First: It is observable, that these Appearances were of early Use, and of long Continuance. The many Instances of them, which we have distinctly considered, shew that it has pleased God to reveal himself unto Men from the earliest Times, to the End of Prophecy. This Manner of Manifestation began with the first Parents of Mankind, while they were yet in Paradise. It continued on various Occasions to the Patriarchs, and to *Moses*. It became constant when the *Schechinah* had a Residence, or Dwelling in the Tabernacle, and the Temple. And after the Temple was destroyed, it continued to *Daniel* and *Zechariah*, and as long as it pleased God to raise up Prophets to his People.

Hence we perceive the perpetual Evidence of Revelation, and that in Fact God has been pleased, from the Beginning, to manifest himself on proper Occasions to the Sons of Men, and to reveal himself by his *Schechinah*; that is, in a sensible Manner, or so as to be perceived by the Senses of Men, that they might see and hear *Jehovah* in these Appearances, as it is expressed in the Words of *Moses*: *Out of Heaven, he made thee to hear his Voice, that he might instruct thee, and upon Earth he shewed thee his great Fire, and thou heardest his Words out of the Midst of the Fire.* These Appearances so often repeated, and continuing for so long a Time, from the Giving of the Law to the End of Prophecy, were a Continuation of a sensible Miracle. To deny the Truth of these Appearances, so often

Deut. iv.
36.

often seen and heard by so many Persons at once, and for so long a Time, in the Camp, the Tabernacle, and Temple, must have been an unreasonable Incredulity, subversive of all Principles of Credibility, and must destroy all Faith and Credit among Men; without which no Business of Life can be carried on, or the Peace and Order of the World subsist. And to suppose the Truth of these Facts, when at the same Time we deny them to be divine Appearances, or Manifestations of God's Presence, and Revelations of his Will, is to the full as unreasonable an Incredulity, as to deny the Facts themselves; because there is all the reasonable Evidence that can be given of it, by a sensible Appearance; and nothing can be weaker, or argue a more perverse Disposition, than to require a strict Demonstration, where just Motives of Credibility are sufficient; or to reject what there is such abundant Reason to believe, only upon this Supposition, that it is not absolutely impossible, but that such Appearances of the *Schechinah* may be within the Reach of some unknown Powers of some unknown Beings, highly superior to us, though far inferior to the true God.

It is undeniable that the supreme God can limit and restrain the Powers of all Beings, how much superior soever they may be to our own, so as not to permit them to do Things, which cannot be distinguished from miraculous, in Evidence of Falshood, or in Confirmation of a Lie. And there is much more
Reason

Reason to believe, and to confide in the Wisdom and Goodness of God, the Glory of his Name, that he *will* not permit the World to be misled by a false Pretence to his own Authority, and a Revelation of his Will, in Opposition to both; than there can be to reject what comes thus recommended as the Word of God, for no Reason at all, either natural or moral, but only because it is not *absolutely impossible* that such wonderful Appearances may not be above the Powers of some unknown Being; the Uses of which Powers, it is again supposed, may possibly not be limited by God.

It is most certain from the many Accounts we have of the *Schechinah*, or divine Appearances in the Writings of *Moses* and the Prophets, that they received them as divine Appearances, by which *Jehovah*, the true God, manifested and revealed himself to the Church in the several Ages of it. It is unquestionably meant by them to teach and assert this Truth; that God had often revealed himself to the World in a sensible Manner, by a visible Appearance, and an audible Voice, as a reasonable Evidence, sufficient for a satisfactory Conviction of the Truth of those Things, delivered by these Oracles of *Jehovah*; which they were to receive therefore and obey, as the Voice and Will of *Jehovah*, signified with sufficient Authority to them. Hereby the *Hebrew* Church, and the Patriarchs in more antient Times,

Times, had a Faith in God founded on true Reason and just Argument, when they had so good Evidence that the *Schechinah*, which appeared so often to them, was a true and real Appearance of *Jehovah*.

Secondly, It is deserving of our Notice, that the Form of the *Schechinah* does not appear to be of any determined Shape or Figure, like the Representations made of God by Image Worshipers. "Of the Figure of *Idolatry*,
 " the *Schechinah*, says the learned Arch-³¹⁶.
 " bishop *Tennison*, I profess myself uncertain, and often ruminate on the *Chaldee*
 " Oracle, which adviseth us, when we see
 " the most holy Fire shining without a
 " Form or determined Shape, then to hear
 " the Voice of it." And *Moses* observes, that the *Schechinah*, which the *Israelites* saw in the Mount, had no Similitude; and therefore exhorts them that they should make no Similitude, or Image of any Figure of Man, Bird, Beast, Fish or Insect: *Take ye therefore good Heed to yourselves, for ye saw no Similitude,* Deut. iv.
in the Day that the Lord spake unto you in ^{15. 12.}
Horeb, out of the Midst of the Fire: Or, the
Lord spake unto you out of the Midst of the
Fire; ye heard the Voice of the Words, but
saw no Similitude, you only heard a Voice.

As here was no Encouragement to make any Sort of Image, or Manner of Likeness, like the Statues made by Idolaters to represent their Idol Gods, and often under the Emblem of some Animal, after the *Egyptian* Custom; so it seems a particular Design of the

the Form in which the *Schechinah* appeared, to discourage all such Idolatrous Customs of representing *Jehovah* the God of *Israel*. For when it pleased God visibly to manifest himself, his Wisdom chose the Appearance only of a glorious Light, and Flame of Fire; agreeably to which the Psalmist, speaking of God as cloathed with Majesty and Power, thus describes it: *Who coverest thyself with Light, as with a Garment.*

Psalm. civ.
1. 2.

In like Manner the Appearance of the *Ancient of Days* is, as we have seen, thus described in *Daniel*: *His Throne was like the fiery Flame, and his Wheels as burning Fire, a fiery Stream issued, and came out from before him, thousand thousands ministred unto him, and ten thousand Times ten thousand stood before him.*

Dan. vii.
9. 10.

There are many Reasons to support this Observation, that the Manner of Appearance in Light is rather descriptive of the Garment, Throne, or Place of God's Presence, as it is expressed in the Language of Scripture; or that the *Schechinah* is to be understood as expressive of the Government of God in the natural and moral World, and his Relations to Men, than of his essential Perfections. There is no Reason why the *Egyptian Mysteries*, as Archbishop *Tennison* saith from *Iamblicus*, should set out by *Light* the Power, the Simplicity, the Penetration, the Ubiquity of God; or why *Maimonides* should imagine the Matter of the
Heavens

Idolatry,
p. 316.

Heavens to have arisen from the Extension of this Vestment of divine Light. There needs no other Reason for the Choice of *Light*, than what every man sees and observes; that Light is the most glorious Appearance of the visible World; so that the Sun, as the greatest and brightest Light in the Heavens, might have been pitched upon by *Zoroaster* as the Throne and Residence of the divine Presence, though he had learnt nothing of the *Hebrew Schechinah* from the *Hebrews* in *Babylon*. The World in general might more easily agree to make that glorious Luminary the Sun their *Kebla*, or the Place to which they directed their Worship, for this single Reason; that it appeared the brightest and most glorious Place in the Heavens. It might therefore be accounted the fittest Seat, and Residence of the Gods.

When then it pleased God to give a sensible Evidence of his peculiar Presence; Light, Flame, Fire in any particular Place, was a proper Mark of his particular Presence in that Place; and where such Appearance was exhibited by the Power of God, it served many wise Intentions and useful Purposes, to preserve Men from Idolatry, and to keep up the Worship of the one only true God.

Consider the Appearances of the *Schechinah* on particular Occasions, either to our first Parents, to *Abraham* and *Moses*; or the more stated and constant Appearance of it in the Cloud of Glory over the *Hebrew* Camp,
in

in the Tabernacle, and in the Temple ; and you may perceive some Things plainly designed to be taught us by it, without stretching our Imaginations to find out Mysteries, which, it is very likely, the Wisdom of God did never intend.

A sensible Appearance in a particular Place, which Men saw with their Eyes, and heard with their Ears, might very naturally make them say : *Sure God is in this Place!* Such sensible Appearance of God's Presence will farther shew a particular Notice of such Persons, to whom such Appearances were made; and of their Affairs, for whose Benefit they were manifestly designed.

Thus the Appearance to *Moses* in the Bush, and the Oracle from the Midst of the Fire, declared God's Observation and Care of his People, and his Faithfulness to perform the Mercies he had promised to *Abraham* and his Seed, and to fulfil his Covenant. Thus the Voice out of the Fire pronounced the Oracle: *I am the God of thy Father, the God of Abraham, the God of Isaac, the God of Jacob. And Jehovah said, I have surely seen the Affliction of my People which are in Egypt, and have heard their Cry by Reason of their Task-masters, for I know their Sorrows, and am come down to deliver them out of the Hand of the Egyptians.*

Exod. iii
6. 7.

Let any Man consider this Appearance, and the Oracle given to explain the Meaning of it, and will he not see it was the Intention of

of it to teach *Moses*, and by him the Children of *Israel*, that the natural and moral Government of the World was by no Means what many, from mistakent Notions, imagined it to be. As if, because the Throne of *Jehovah* was in the Heavens, he was therefore retired, as it were, from the World, and concerned not himself with such distant and inferior Affairs as those of this lower Earth; but had left Men, and what concerned them, to the Care of some guardian Spirits, or Dæmons, to whom Men were to look, and to whom they were to apply themselves for the Blessings of Life, Health, Prosperity, fruitful Seasons, Peace, Victory, and all Manner of temporal Happiness. These were the chief Principles of almost all Sects of Idolatry, of the *Magians*, and the *Sabians*, however they might differ in the particular Rites of Worship. These were the immortal Gods, and glorious Heroes, whom the Theology of *Pythagoras* directed to be worshiped in their Order, according to their Rank, and in settling of which the Doctrines of *Zoroaster* are so copious.

Now these Appearances of *Jehovah* are subversive of all such erroneous Schemes of Idolatry, and they may well be considered as a wise Design to prevent them, and the dangerous Consequences which would naturally proceed from them. For these Appearances were a sensible Evidence that *Jehovah*, the true supreme God, does himself direct

rect the natural World by his Providence, and execute the moral Government of it by his immediate Care, for the Protection and Blessing of those who fear his Name, and worship him as the one true God.

The same Appearances shew, that *Jebo-vah*, the true God, is as properly the Object of religious Worship, as he is the proper Author of Protection and Blessing. Such was the manifest Design of these Appearances, and such a Design was most useful, *viz.* to prevent Idolatry in Principle and in Practice, and to preserve the Purity of religious Worship, by the Unity of the Object of Worship, as a first Principle of true Religion.

Thirdly, We may make another Remark on the Appearances of the *Schechinah*, from the Manner of its more fixed and stated Residence in the Tabernacle and Temple. There were several Things observable in this, different from the occasional Appearances to *Abraham*, *Moses*, and the Patriarchs, which may serve as an ample Comment on the general Design and Uses of it. These will give Light for our better understanding of the religious Institutions and Worship of the *Hebrew Church*, and thereby of the Religion and Worship of the *Christian Church*; as the Constitutions of Col. ii. 17. the *Mosaical Law* were a *Shadow of Things to come, but the Body is of Christ*.

Of

Of all the Constitutions of Religion which *Jehovah* gave the *Hebrew Church* by *Moses*, that of the *Schechinah* is the most considerable; and a Discovery of the Design of that will give the truest and best Account of the whole Religion and Service of the Tabernacle and Temple, which, in Truth, are hardly to be understood well without it.

For this Glory, Majesty, Presence of *Jehovah*, or this *Schechinah*, in the most holy Place, was that to which all the Worship of the Church was directed and offered, by express Commandment of the Law itself. Before this Presence the Church was to pray for all the Blessings of *Jehovah*, as the God of *Abraham*, *Isaac*, and *Jacob*, and whose Covenant was with his People, as God and King of *Israel*; and this Presence of *Jehovah* in the Temple, not as some superstitiously imagined the Temple itself, was a just Foundation of Hope in the peculiar Favour and Blessing of *Jehovah*, as their God and King. The Psalmist speaking of the *City of God*, the holy Place of the Tabernacle of the most High, adds: ^{Pf. xlv.}
God is in the midst of her, she shall not be ^{4. 5.}
moved, God shall help her, and that right ^{v. 7.}
early. And again: The Lord of Hosts is
with us, the God of Jacob is our Refuge.
Selah. The Psalmist therefore styles the ^{xxiii. 6.}
 Temple the *House of God*, and its Courts the *Courts of Jehovah*. He considers the Presence of God, especially between the
 — O Che-

Cherubim, the peculiar Seat of the *Schechinah*, as a proper Presence of God. He therefore addresses his Prayer to God by this Title: *O thou that dwellest between the Cherubim, shine forth!* This is a Circumstance, from whence the Psalmist draws important Inferences. *The Lord reigneth, let the People tremble.—He sitteth between the Cherubim, let the Earth be moved. The Lord is great in Zion, he is high above all People.*

Pf. lxxx. 1.

xcix. 1, 2.

It is to be observed in general, that all the Magnificence of the Temple in its Buildings, Ornaments, Vessels, attendant Ministers, Sacrifices, Offerings, and every Act of religious Worship, required to be performed only in the Temple, was on Account of the Presence, or *Schechinah*, as that constituted and denominated the Temple *the Place where Jehovah put his Name*, where his Glory resided in the visible Symbols of his Presence.

Exo. xxvi.

8, 9.

The Tabernacle is called therefore *המִשְׁכָּן* according to the Command: *And let them make me a Sanctuary, that I may dwell among them, according to all that I shew thee, after the Pattern of the Tabernacle.* It was ordered, that this Sanctuary should be built with the richest Materials; *Boards of Shittim Wood, overlaid with Gold, set in Rings of Gold, and Sockets of Silver.* In the Temple which Solomon built, *the whole House was overlaid with pure Gold.* Solomon calls the most holy Place the Oracle, *דְּבִיר*—a Word which

V. 19, 29.

1 Kings vi.

21.

which the LXX. have not translated, for what Reason I know not, when λογιον was so proper a Word; because it was the Place of the Oracle, or from whence the oracular Word of God proceeded; the proper and original Meaning of the רַבִּי, or the WORD OF GOD.

The Sanctuary was divided into two Rooms, an outward and an inner. The outward was called, *The holy Place*; the inner, *The Holy of Holies, the most holy Place; and the Oracle*. In the holy Place, on each Hand of the Entrance, and over against each other, were placed the golden Table of Shew-^{Exod. xl. 2, 24, 26.} Bread on the Right-hand, on the Left-hand the golden Candlestick, and nearer the most holy Place, before the Vail, the golden Altar of Incense. The most holy Place, or Oracle, was appointed to stand West of the Entrance of the Sanctuary, in Opposition to the idolatrous Custom of worshiping to the East.

In the most holy Place God directed the Ark should be placed, sometimes called *The*^{V. 3.} *Ark of the Testimony, The Ark of the Cove-*^{Joshua iii.} *nant*; and sometimes *The Ark of God*, and^{3.} *The Ark of the God of Israel.*^{1 Sam. iii. 3.}

There is a particular Description of this Ark, which deserves our Observation.

It was a Chest, or Sort of Cabinet, two^{Exod xxv. 10, &c.} Cubits and an half in Length, a Cubit and an half in Breadth, and a Cubit and an half in Heighth. It was directed to be made of

Shittim Wood, to be overlaid within and without with pure Gold; it was to be set round with a Crown or Coronet of Gold, in part as an Ornament, and partly to keep steady the Mercy Seat, which was to be the Covering of the Ark. This Covering was to be made of pure Gold, of equal Length and Breadth with the Ark. This was called כפרת, a Word which may be derived either from covering, or from expiating Sin; as in the Language of Scripture, when Sins are forgiven, they are said to be covered,

Exod. xxv. 17. —according to the Psalmist: *Blessed is the Man whose Transgression is forgiven, whose Sin is covered.* The LXX. have joined both Senses together in their Translation, *Ἰλασηριον επιθρημα*. It seems plain the Word in the Original is intended in both Senses, as a Covering, and as a Propitiatory.

The Tables of the Law, or Covenant, were to be put within this Ark or Cabinet of Gold, and then it was to be shut with the Covering, or Mercy Seat. So it is commanded: *And thou shalt put the Mercy Seat above upon the Ark, and in the Ark thou shalt put the Testimony which I shall give thee.*

Exod. xxv. 21. —

V. 18. *And thou shalt make two Cherubim of Gold, of beaten Work shalt thou make them, in the two Ends of the Mercy Seat.—And the Cherubim shall stretch forth their Wings on high, covering the Mercy Seat with their Wings,*

V. 20. *and their Faces shall look one to another; towards the Mercy Seat shall the Faces of the*

Che-

Cherubim be. Now over this Covering, and between the Wings of the Cherubim, was the proper Throne of *Jehovah*, the Place where his *Schechinah*, the Glory of his Presence, resided. *And there I will meet with thee, and I will commune with thee from above the Mercy Seat, from between the two Cherubim which are upon the Ark of the Testimony, of all Things which I shall give thee in* Exod. xxv. 21, 22. *Commandment unto the Children of Israel.* Hence was given the Oracle of God; and *Jehovah*, as the God and King of *Israel*, issued his Orders for their Direction and Government. As one well expresses it: *More imperatorio de tribunali loquebatur*, — He spake to the *Israelites* by his Oracle, as from his Imperial Throne.

There are many Questions not easy to be answered, concerning the Form of these Cherubim. *Josephus* was of Opinion, no Man could tell or conceive what they were like; that they were flying Animals, but their Form was not like any that were known by Men. “*Bochart* seems to me, says Bp. “*Patrick*, to speak judiciously, when he “saith: They were not Figures of Angels, “but rather Emblems, whereby the angelical Nature was in some sort expressed.” The Words of *Bochart*, which are these, may best explain his Meaning. *Præterea, Cherubini neque Dei erant imagines, ut vituli Jeroboami, neque Angelorum ullius, sed emblemata potius, quibus angelica natura ut-* Joseph. Antiq. l. viii. c. 2. § 3. l. iii. c. 6. Hieroz. p. i. c. xxxiv. v. ii. p. 308.

cunque exprimebatur: The Cherubim were not Images of God, as *Jeroboam's* Calves, nor of any Angel, but were rather Emblems, by which the angelical Nature was in some Manner expressed.

If we should take the Form of the Cherubim in the Temple from the Description of the Cherubim in *Ezekiel*, or from the four Beasts, rather living Creatures, in the *Revelations*, we shall find such a mixed Form of a Man, a Lion, an Eagle, and an Ox, with such a Position of Hands, Wings, and Feet, as seems evidently designed to teach us, that these Cherubim were not intended to be the Likeness of any Creature whatsoever; but as an Emblem to represent some eminent Qualities of the Beings designed to be represented by them. Thus while the glorious Light of the *Schechinah* represented the Majesty of God's Presence, the Form of the Cherubim represented the Knowledge and Power of Angels, the highest next to God. In the Words of a great Author: *Summam, secundum Deum, scientiam et potentiam Angelorum*. Hence the Force of a Lion, the Strength and useful Labour of an Ox, the Wisdom and Prudence of a Man, the quick Sight, Swift-ness, and Activity of an Eagle, are very fit and significant Emblems of such Knowledge and Power as are ascribed to the Angels of God.

Spencer

Leg. Heb.

l. iii. c. 5.

Diff. 5.

“ We

“ We read of Cherubim, says Bishop Pa-
 “ *trick*, in the Beginning of the World, and On Exod. xxv. 18.
 “ have good Reason to believe, that by
 “ them are meant Angels.” Angels are re-
 presented by the Psalmist as the attending
 Ministers, or Servants of God, on Mount
 Sinai, and in the most holy Place: *The*
Chariots of God are twenty thousand, even Pf. lxxviii. 17.
thousands of Angels; the Lord is among them
as in Sinai, and in the holy Place. This
 may well explain another Expression of the
 Psalmist: *And he, Jehovah, bowed the Hea-*
vens also, and came down, and Darkness was xviii. 9, 10.
under his Feet, and he rode upon a Cherub,
and did fly.

The Cherubim, representing the atten-
 dant Ministers of *Jehovah*, are very natu-
 rally and properly understood of Angels,
 who are ministring Spirits unto him. Ac-
 cording to the Psalmist: *Bless ye the Lord,*
Jehovah, ye his Angels that excel in Strength, ciii. 20, 21.
that do his Commandments, hearkning to the
Voice of his Word. Bless ye the Lord all ye his
Hosts, ye Ministers of his that do his Plea-
sure.

The most judicious of the *Hebrew Doc-* Maimon. Mor. Neb. part iii. c. xlv. p. 476.
 tors not only gives this Sense of Cherubim,
 but explains the Reason of placing the
 Cherubim over the Mercy Seat, as they
 were Emblems of Angels; viz. to confirm
 the Doctrine of Angels, and to teach that
 all Angels, of what Dignity or Powers so-
 ever, were yet all of them ministring Spi-
 rits,

rits, and Servants to *Jehovah*, the one true God, who dwelt in the Sanctuary as their God and King. *Ad hujus igitur Doctrinæ confirmationem, præcepit Deus, supra arcam duorum Angelorum figuram facere; ad existentiam Angelorum in animis hominum confirmandam, quæ secundus est articulus scientiæ post fidem existentiae Dei, principiumque Prophetiae et legis. Quod si una tantum figura fuisset, h. e. unius tantum Cherubini forma, id facile errandi causam præbuisset. Existimare enim quis potuisset, ac si esset figura Dei colendi, sicut idololatrae faciunt; vel quasi Angelus unicum tantum esset individuum, atque ita in multiplices errores inducere. Duos autem Cherubinos sociens, cum hac declaratione, Dominus Deus noster Deus unus, extra omne dubium istos articulos posuit; quod Angeli existant, et illorum sint multi: Deinde etiam omnem causam errandi vel cogitandi, ac si illi Deus essent, sustulit, declarando, quod Deus sit unus, et quod ille hos multos creavit.* This, according to *Maimonides*, a Man of most excellent Skill and Understanding in the *Hebrew* Laws, was the Meaning of the Cherubim, to teach the Existence of Angels, an Order of spiritual Beings of greater Perfections and Powers than ourselves; yet that they were not Gods, nor to be worshiped as Gods, being all of them the Creatures and the Servants of *Jehovah*, who is the one, only true God. Of such Use was the Appearance of
 the

the *Schechinah*, to preserve the *Jews* from the Errors that misled to Idolatry, to teach them the chief Articles of true Religion, and the peculiar Doctrines of the *Hebrew* Church, in the peculiar Presence, Favour, and Blessings of God, towards them as his peculiar People.

The Place of this Presence was then by the Law to be the Place, with express Exception to all others, where the Worship of God was to be performed, according to the Rites prescribed for it. In this Place was the only Altar, and before this Presence alone were all sorts of Sacrifices to be offered. Therefore says the Psalmist: *As for* Ps. v. 7. *me I will come into thine House, in the Multitude of thy Mercy, and in thy Fear will I worship towards thy holy Temple.* When he exhorts to the Worship of God, it is in Expressions of like Meaning: *Exalt ye the Lord our God, and worship at his Footstool, for he is holy;* or, as in the Margin, *for it is holy.* And again: *Exalt the Lord our God, and worship at his holy Hill, for the Lord our God* xcix. 1, 9. *is holy.* The whole appointed Service of the Temple, and of the Priests and Levites daily ministering there, both at the Altar of Burnt-Offering and of Incense, are all manifest Proofs, that every Act of religious Worship was offered unto God before this Presence of his *Schechinah*; or, that the Glory of *Jehovah* between the Cherubim, and over the Mercy Seat, was the *Kebla* of the *Hebrew* Church, the Place to which all the
Temple

Temple Service and Worship were addressed.

The Nature, Design, and Use of this Constitution will be more fully understood, by considering some principal Act of the Temple Worship. Let it be the Service of the Day of Expiation, which was performed by the High Priest when he went into the Holy of Holies, immediately before the Presence itself.

- The general Intention of this solemn Service is thus declared : *And this shall be an everlasting Statute unto you, to make an Atonement for the Children of Israel, for all their Sins once a Year.* In the Service of this Day Aaron, and after him the High Priests in Succession, was to offer a Bullock, as a Sin Offering for himself, *to make an Atonement for himself, and for his House.* He was to take a Censer full of burning Coals of Fire from off the Altar before the Lord, and his Hands full of sweet Incense beaten small, and bring it within the Vail. And he shall put the Incense upon the Fire before the Lord, that the Cloud of the Incense may cover the Mercy Seat, that is upon the Testimony, that he die not : *And he shall take of the Blood of the Bullock, and sprinkle it with his Finger upon the Mercy Seat Eastward, and before the Mercy Seat shall he sprinkle of the Blood with his Finger seven Times.*
- The High Priest was also required to kill the Goat that was for a Sin Offering for the People,

Levit. xvi.
34.

V. 6.

V. 12, 13,
14.

V. 15.

People, and bring his Blood within the Vail, and do with his Blood as he did with the Blood of the Bullock, and sprinkle it upon the Mercy Seat, and before the Mercy Seat; and he shall make an Atonement for the Holy Place, because V. 16.
of the Uncleanness of the Children of Israel, and because of their Transgressions in all their Sins,—which, without an Atonement, would have prophaned or defiled the holy Place itself: That is, the Sins of the People of Israel would have made it unbecoming the Majesty and moral Government of Jehovah, that his Schechinah, the Symbol of his gracious Presence, should dwell in the holy Place of their Temple.

The same Thing the High Priest was to do for the Tabernacle of the Congregation that remaineth among them, in the Midst of their Uncleanness. He was to sprinkle the Blood of these Sacrifices on the Sanctuary, and so purify and cleanse it from the continual Pollution, occasioned by the Transgressions of a sinful People. He was directed in like Manner, to purify the Altar that V. 18.
is before the Lord, and make an Atonement for it, and shall take the Blood of the Bullock, and the Blood of the Goat, and put it upon the Horns of the Altar round about. He was then to take the live Goat, and to confess over V. 21.
him all the Iniquities of the Children of Israel, and all their Transgressions in all their Sins, putting them upon the Head of the Goat, and the Goat shall bear upon him all their V. 22.
Iniquities,

Iniquities, into a Land not inhabited. Finally, the Design and Instruction of these several Offerings, and the solemn Ceremonies attending them, are explained in the Effects of them, and the Blessings promised to attend upon them: *In that Day shall the Priest make an Atonement for you to cleanse you, that you may be clean from all your Sins before the Lord. Thus shall the Congregation of the Children of Israel be clean, and the holy Place, and holy Things of the Temple shall be cleansed, and hallowed from the Uncleanneſs of the Children of Israel—that the Sins of the People might not occasion the withdrawing the Presence of God by his *Schechinah* from the Temple, as a Place prophaned and unhallowed by them.*

V. 30.

V. 19.

In the solemn Service of this Day, we clearly perceive a Design of instructing the Worshipers, and keeping in their Remembrance such important Principles of true Religion as these :

That *Jehovah*, whose Presence in the most holy Place of the Temple made it a Sanctuary, and Place of solemn Worship, was himself a *proper Object of Worship*, to whom the Church was to direct and offer all Prayers, Praises, Confessions, Gifts and Sacrifices :— That *Jehovah alone* was their God, besides whom they were to have no other, or to acknowledge any other by any religious Act.

It shewed, that the Presence of *Jehovah* among them was the Presence of an holy God :

God; that every Iniquity, Transgression, and Sin was hateful in his Sight, and unless forgiven would continue the Offender guilty before God, would prophane and defile the holy Place, the Seat of God's Presence, and provoke him to withdraw his Presence from it.

It shewed, however, that *Jehovah*, who was present with them as their God, was *the Lord gracious, and merciful, long-suffering, and pardoning Iniquities, Transgressions, and Sins*. He is therefore represented on a Mercy Seat, and there receives an Atonement for the Priests and for all the Congregation: *That so they may be clean from all their Sins before him*.

It farther taught, that this Atonement was to be made by a Sin Offering, accompanied with Incense, an Emblem of the Prayers of the Saints.

These Things are so plainly the Design of the Presence of the *Schechinah*, and of the Worship directed to it, that every pious *Israelite* might very easily so interpret it, without forcing a figurative Representation into an unnatural Meaning.

It farther instructed the pious *Israelites*, who were desirous to know the Meaning of their religious Rites and Ceremonies, and to worship God with Understanding; that as they were to worship *Jehovah*, and *Jehovah* alone, as their God, from whose Mercy and Grace they were to hope for the Pardon
and

and Forgiveness of their Sins, and in whose Favour they were to look for Blessings and Protection; so they were also to worship him, and to hope in him, according to his Covenant, or according to the Testimony of that Covenant which was between them; in which they acknowledged *Jehovah* to be their God, and *Jehovah* owned them for his peculiar People. For the Presence of God was over the Mercy Seat, and the Mercy Seat was the Covering of the Ark of the Testimony, and Covenant. The Psalmist well explains this Emblem: *The Mercy of the Lord is from everlasting to everlasting upon them that fear him, and his Righteousness unto Children's Children; to such as keep his Covenant, and remember his Commandments to do them.* Or as the Church expresses it in its Prayers: *I beseech thee, O Lord God of Heaven, the great and terrible God, that keepest Covenant and Mercy for them that love him, and observe his Commandments,—teaching that God is mindful of his Covenant with those, that are faithful to their Covenant with him.*

Pf. ciii.
17, 18.

Nehem.
i. 5.

We here see a wise and useful End of this Appearance of God by his *Schechinah*, and the Manner in which it is represented in the Worship of the Church; and particularly as a *Kebla*, and as an *Oracle*.

In both these Views the *Schechinah* had a Tendency to preserve the *Hebrews* from the great, and almost universal Corruption of Idolatry.

Idolatry. The Institutions of the *Hebrew* Church and Nation, and therefore its religious and political Constitutions, are apparently designed for this, to lead and keep them to an Acknowledgement of *Jehovah*, the God who brought them out of *Egypt*, and out of the House of Bondage, as the one true God, and *to have no other Gods before him*. This was the first Article of the Covenant between God and them, which was laid up in the Ark of the Testimony, which was covered by the Mercy Seat, over which dwelt the *Schechinah*, or the Glory of the Presence of *Jehovah*.

The Use of the *Schechinah* will appear still more evident, if we enquire what were the chief Principles of the Idolatry of their neighbour Nations, whereby the Knowledge of the one true God was so much corrupted, as to be almost lost. The Principles of Idolatry consisted, chiefly, in the Notions Men had received of some Beings of high spiritual and angelical Natures, who, though greatly inferior to the supreme God, were yet greatly superior to the Spirits of mortal Men, and to their own Spirits or Souls. Thus far there was an universal Attestation to the Doctrine of Angels, and separate Spirits; for they added the departed Souls of great Men to the Gods, and worshiped them as Heroes, or Gods of a lower Form than the Angels, or those immortal Gods who had never been imbodyed, or dwelt in human Flesh. But they considered

considered not these Angels and separate Spirits, as they should have considered them, that is, as the Creatures, Servants, and Ministers of *Jehovah*, the one true God, the Creator of Heaven and Earth, and of all Beings in them, and the Governor of all the Works of his Hands. They represented them to themselves as so many Gods, to whom the supreme God had left at least the Government of this lower World, and the immediate Direction of its Affairs; so that in their Theology, these inferior Gods were the Guardians of mortal Men. They farther imagined, that these Spirits had their Residence in the Sun, the Moon and Stars; so that they directed their Worship to the Stars, as the Place of their Dwelling. And thus the Sun, the brightest of all the Lights of Heaven, became the General *Kebla*, as the Seat of those Gods, whom they worshiped as their Guardians; from whose Favour they looked for all Kinds of Prosperity and Happiness.

To these Gods they consecrated Images, and made Fire an Emblem of their Presence. To these they offered Prayers and Sacrifices, which at the last degenerated into ridiculous, lewd, and cruel Superstitions; which effaced all Sentiments and Dispositions of true Religion, Virtue, Righteousness, and Goodness, so far, as not only to allow, but to recommend the Prostitution of their own Chastity, and the offering the first-born of their Bodies,

dies, and the Lives of their own Children, as well as the Lives of others, to those impure and cruel Dæmons, as Acts of acceptable Religion and Devotion.

They likewise consulted these Dæmon Gods as Oracles, of whom they enquired by many abominable magical Rites and Ceremonies, to reveal to them the future Events of Things; and they followed their Answers as Truths of unquestionable Certainty, and sacred Authority. Thus were Men misled *by their vain Imaginations, and their foolish Hearts being darkened deceived them.* Rom. i. 21.

Now the Appearance of *Jehovah*, by his *Schechinah*, was a wise Method to prevent and cure all these false and wicked Principles of Idolatry.

You have here first a visible Appearance, and this Appearance in Light, and a Light more glorious than the Brightness of the Sun, or of any of the Hosts of Heaven. So it appeared to *St. Paul*, and is described by him: *At Mid-day, O King, I saw in the Way a Light from Heaven, above the Brightness of the Sun.* Acts, xxvi. 13.

This, as has been already remarked, was a Symbol of the divine Presence from the Beginning, from the first of Mankind in Paradise to the End of Prophecy. Sometimes it was occasional in different Places; sometimes fixed and abiding, and then represented the Presence of *Jehovah* the Object of Worship, whose Presence was near

to his Worshipers, whose Power was abundantly sufficient for their Protection, and whose Care over them, who were faithful in his Covenant, was constant and perpetual; who could at any Time, and in any Place, hear and answer their Prayers, and bless them with all Good; so that they had no Reason to imagine any other *Kebla*, but the Place of the Residence of *Jehovah* in his Sanctuary among them; or to think of any other God or Dæmon, on whose Favour the good or evil State of their Lives could depend; for they were all no more than Servants and Ministers of *the one true God*, of *their God*, to do his Will, and to fulfil his Pleasure.

You have here moreover, *Jehovah*, by his *Schechinah* in the Holy of Holies, declared the only Object of Worship in the *Hebrew Church*, to whom, and before whose Presence, all Acts of Religion were to be performed. And being done before the *Schechinah*, they were understood as the Worship of *Jehovah*.

We have farther *Jehovah* seated between the Cherubim, in the holy Place, the Palace of this King of *Israel*. You have the Cherubim every Way represented as the attendant Servants of *Jehovah*; not as Gods, governing the World by their own Authority. The true Reason of the Use of Cherubim, in the Appearances of the *Schechinah*, was not as Objects of Worship on any Account, but to caution and guard against the Worship

ship

ship of them ; for they were only as Attendants on the Presence of *Jehovah*, who alone was to be worshiped. You have moreover the whole Ritual and ceremonial Worship most punctually described, and no Room left for any Alteration, or to introduce any superstitious, or idolatrous Rites of other Nations, or of their own Inventions. They were to have no other Presence, or *Kebla*, no other Mercy Seat, no other Altar, no other Priests, no other Sacrifices, no other Acts of Worship, than what were established by the Voice of this Oracle, or by its Direction and Authority.

You have however the Use of Sacrifices continued, the same outward Acts of Worship, as were appointed and performed from the first Beginnings of Mankind and publick Worship, and these of all Sorts ; Sacrifices of Atonement, as well as Peace Offerings and Thanksgivings ; or Sacrifices *nomine Paenae*, as well as *causâ honoris* ; Sacrifices attended with Confession of Guilt, and Acknowledgement of the Justice of God in punishing Sin, as well as in celebrating the Goodness of God for Blessings received, and his Power and Favour in obtaining the Blessings they desired ; in all acknowledging *Jehovah*, who appeared by his *Schechinah*, as the supreme Lord and Governor of the World, and expecting from his Goodness alone Forgiveness of Sins, Deliverance from

the Evils of Life, and the Continuance and Increase of every Blessing.

You have, finally, in the Washings, Purifications, Habits, and Actions of the whole Temple Service and Worship, before this *Schechinah*, plainly and strongly intimated, what Purity of Heart, and real Holiness became the Worshipers of *Jehovah*; what awful Respect, and religious Reverence was required of all, who should approach his Presence.

Of so excellent Use is this Appearance of *Jehovah* by his *Schechinah*; as it teaches, settles, and confirms, by particular Revelation, and express Institution, the principal Truths of Religion, and explains, and establishes the chief Doctrines, which the Light of Nature taught concerning the Perfections and Will of God, and concerning the Nature, Uses, and Ends of his Worship: And at the same Time it guards against the prevailing Idolatry of the World, in such a Manner, as that if this Institution of Worship was in any tolerable Degree observed, it must effectually prevent or cure it, both in Principles and in Practice:

This farther shewed a great Analogy between the Religion of the *Mosaical* Institution, and the Worship of the Patriarchs, These appear to be the same, as indeed true Religion will always be, in the chief Doctrines, and Acts of Worship; the principal Difference being some additional Laws in the

the Institution of *Moses*, as a farther Fence against the Idolatry of their Neighbours; a wise Reason, and the true Reason of those Laws, that prohibited a familiar Converse with them. And to this wise Provision, improved in the much more perfect Revelation of the *Messiah*, we have good Reason to ascribe it, that Idolatry is quite removed out of all our neighbour Nations.

But there appears another Use of this Institution, as there is an Analogy between the Laws of the *Mosaical* Worship, and the last most perfect Institution of Worship by *Jesus Christ*; as in them we have a Type, or Plan, representing the better State of Things to come at the Appearance of the *Messiah*.

The Epistle to the *Hebrews* hath well explained this Analogy, and shewn how the *Mosaical* Worship was a Shadow of better Things in the Gospel Dispensation. There every one, who is desirous to understand it, may observe, how the Covenant, the Sacrifices, the Sanctuary, the *Schechinah*, or Manner of the divine Presence under the Law, are answered in Things more spiritual and heavenly; in the true Meaning and Intention, or true Spirit of those ritual and symbolical Constitutions. So that these *Patterns of the heavenly Things* shew the Analogy between both States of the Church. Thus the Apostle argues, that *it was necessary the Patterns of Things in the Heavens, should be purified with these*, viz. the Blood of Calves and

Goats, called the Blood of the Testament, or Covenant, which God had enjoined unto them by *Moses*; *but the heavenly Things it was necessary should be purified with better Sacrifices than these. For Christ is not entered into the holy Places made with Hands, which are the Figures of the true; but into Heaven itself, now to appear in the Presence of God for us: Nor yet that he should offer himself often, as the High Priest entereth into the holy Place every Year with the Blood of others. But this Man, Christ Jesus, after he had offered one Sacrifice for Sins, for ever sat down at the right Hand of God.*

Heb. ix.

19, 20, 23,

24, 25.

Heb. x.

12.

This plain Analogy will discover the same chief Principles of Religion in both Dispensations. They both teach that the Favour of God, and the Blessing of his gracious Presence, according to the Promises of his Covenant, are annexed to those who draw near to him, through the Blood of an Atonement, as the proper Object of religious Worship and Trust. How well does this represent, as a Pattern, the New Testament or Covenant in the Blood of *Christ*, shed for the Remission of Sins, and which assures to all who are faithful to God in that Covenant, the Blessing of a gracious Presence now, and the Happiness of his glorious Presence for ever?

But the Presence of the *Schechinah* in the most holy Place has also a farther Use, that
is,

is, as a Figure or Pattern of that great Mystery of Godliness, God manifest in the Flesh. ^{1 Tim. iii. 16.}

When this Manifestation of God, appearing by his *Schechinah* in the holy Place, is attentively considered, it may greatly help us to understand, how the Word was made Flesh, and dwelt among us, *ἐσκηνωσεν*, *Schechiniz'd* among us, to whom God hath spoken by his own Son, whom he hath appointed Heir of all Things; by whom also he made the Worlds: Who, being the Brightness of his Glory, and the express Image of his Person, and upholding all Things by the Word of his Power, when he had by himself purged our Sins, sat down on the right Hand of the Majesty on high, being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they. And when he bringeth in the first Begotten into the World, he saith: And let all the Angels of God worship him. The Angels were represented as Servants and Attendants on the former *Schechinah*. They are commanded still to remain so, on the Appearance of the more glorious *Schechinah*; when the Word was to be made Flesh, and *Schechinize* among us. When therefore we consider with the Apostle; That in Christ Jesus dwelt all the Fulness of the Godhead bodily.—that the *Schechinah* in the Temple was but an Emblem, Figure, or Pattern of the Brightness of God's Glory in him, as the express Image of his Person; how many useful Truths may it teach us, of the Na-

^{Coll. ii. 9.}

ture, the Dignity, and the Majesty of his Person, and the Respect, Honour, and proper religious Worship that are due to him? I shall not enlarge upon it. I only mention it as a Meditation capable of suggesting many great and important Truths, concerning the Person of *Jefus Chrift*, now in the true Heavens; the only *Kebla* of the Christian Church, through whom alone, according to God's Covenant in his Hands as Mediator, and in his Blood, we are to hope for the Mercies of God in the Forgiveness of our Sins, and the Grace of God unto eternal Life.

Such as these were the Uses of the Appearances of the *Schechinah*, as a *Kebla*: And a few Words may serve to point out the Design and Benefit of the *Schechinah* as an Oracle.

Consider the *Schechinah* as the Voice and Oracle of God, giving forth the Laws of the *Hebrew Church*, and his Statutes and Judgments, as the God and King of *Israel*; and it will exprefs the most sacred Authority of their Laws. What Force will this Consideration give to those Words: *And Jehovah spake unto Moses, saying: Speak unto the Children of Israel, and say unto them: I am Jehovah your God. After the Doings of the Land of Egypt, wherein ye dwelt, shall ye not do, and after the Doings of the Land of Canaan, whether I bring you, shall ye not do; neither shall ye walk in their Ordinances. Ye shall do my Judgments, and keep mine Ordinances,*

Levit.
xviii. 1,
&c.

nances, to walk therein: I am Jehovah your God.

How excellently fitted was this Method to preserve the *Israelites* from the Idolatry of their neighbour Nations; to give them an Esteem and Veneration for the Wisdom and Authority, for all the Doctrines, Laws, and Constitutions of their own Religion, and Worship; when they had so full Reason to believe, they were the immediate Directions of *God's Oracle* from his *Schechinah*, which was not only a visible Emblem of God's Presence, but was also a sensible Evidence, and Proof of it at the same Time; and which had been the Method in which God was pleased to manifest himself from the Beginning, and of which the long and constant Expectance of all the Children of *Israel* was so full a Confirmation!

The Continuance of the Oracle to be consulted by the High Priest, on Occasions of greater and more publick Concern, which was one Use of it, served to give Courage and good Hopes in all their Undertakings, under the Direction of God by his Oracle. This preserved them from one great Temptation and Snare to Idolatry; a curious and eager Desire of knowing the future Events of Things, which easily led them to consult Fortune-tellers and Wizards; who pretended, by their Converse with the Ghosts of departed Heroes, or with the Dæmons, the imagined Guardians of Mankind, to be able
to

to foretel Men, whether their Lives should be fortunate or unfortunate ; whether War, or any particular Undertaking should prove prosperous, or unprosperous ; and to reveal to them what their Stars, as they taught, had decreed should befall them. Thus *Saul*, in his War with the *Philistines*, when he perceived he could not obtain an Answer from the Oracle, immediately applied himself to the Witch of *Endor*, to raise the Soul of *Samuel* to gratify his Curiosity.

This Opportunity of consulting a standing Oracle was of farther Use, to prevent rash Counsels, upon Occasions of a public and important Nature ; for it directed to prepare the Questions, upon which the Oracle was to be consulted, with Caution and Prudence, that they might be such as were decent, and fit to be asked ; fit for an Oracle to give Directions about. It kept moreover the whole Nation attentive to their Dependance on *Jehovah* their King, for their Protection and Prosperity. It could not but greatly animate them in the Execution of all those Counsels, which were directed or confirmed by the Voice of God, thus uttered from his *Schechinah*.

If we consider this Oracle as a Figure of better Things that were to come, when God should speak unto the Church by his own Son ; how will this most intelligibly and rationally represent him as *the Word of God*, as *the Light of the World*, and recommend

commend the Truth and Authority of his Revelation for the Obedience of Faith? It shews the Obligation and Wisdom of consulting the Word of *Christ* in his Revelation, and may convince us what Reason we have to follow all its Counsels, and obey all its Directions. For it is the true Oracle of God, proceeding from *the most glorious Schechinah; from him, in whom dwelt all the Fulness of the Godhead bodily*; whose Counsels are the Ways of Truth, the sure Paths that lead to Peace, to Happiness, and to eternal Life.

Of such Use was a right Understanding of the *Schechinah heretofore*, of such Use is it now. A candid Enquiry therefore into this Subject is not to be censured, but rather commended. My own Sentiments I have delivered with Freedom, I hope without Offence. Every one has a Right to judge for himself. I have no more Disposition to impose, than to be imposed upon. Consider impartially, and follow where Evidence leads the Way.



T E X T S
O F
S C R I P T U R E
Relating to the
L O G O S
C O N S I D E R E D.

John i. 1.



*N the Beginning was the Word,
and the Word was with God, and
the Word was God.*

John vi.
38.

*For I came down from Heaven
not to do mine own Will, but the Will of him
that sent me.*

V. 62.

*What, and if you shall see the Son of Man
ascend up where he was before?*

John iii.
13.

*But no Man hath ascended up to Heaven,
but he that came down from Heaven, even the
Son of Man which is in Heaven.*

And

*And now, O Father, glorify thou me with
thine own Self, with the Glory which I had⁵
with thee before the World was.*

Before Abraham was, I am. John viii.
58.

*Who being in the Form of God, thought it
not Robbery to be equal with God, &c.* Phill. ii.
5, 11.

*For I proceeded forth, and came from God,
neither came I of myself, but he sent me.* John viii.
42.

*The Son can do nothing of himself but what
he seeth the Father do; for whatever Things
soever he doth, these also doth the Son likewise.*

*But of that Day and that Hour knoweth no
Man, no not the Angels which are in Heaven,
neither the Son, but the Father.* Mark xiii.
32.

For my Father is greater than I. John xiv.
28.

*In the Beginning was the Word, and the
Word was with God, and the Word was God:
Or, and God was the Word. καὶ θεὸς ἦν ὁ λόγος:
Or, Et Deus erat Verbum. Vul. Lat. And
God was the Word. Anglo Saxon, Irenæus,
and others.* John i. 1.

*St. John is supposed to have writ his Gos-
pel the last of all the Books of the New
Testament. He is thought to have writ it
at the Desire of the Bishops of Asia, against
the Heresy of Cerintbus and the Ebionites,
who held that our Lord Jesus Christ was a
mere Man; that the World was not made
by the supreme God, but by a separate and
very distant Power. So that this Apostle of
our Lord, to reject these Errors, and settle a
Rule of Faith in the Church, teaches in
the Beginning of his Gospel: That there is* Irenæus,
L. i. cxxv.
Id. L. iii.
cxi.

one God Almighty, who made all Things by his *Word*, visible and invisible, and that by the same Word he wrought the Salvation of Men.

Le Clerk,
Annot.

Some have added, that *St. John* had also a Regard to the Writings of *Philo* of *Alexandria*. In his Writings, published some time before, there were many Things of near Affinity with the Christian Doctrines, but mixed with many others taken from the Philosophy of *Plato*, very different from them; so that there was some Danger, lest Persons, taken with *Philo's* Eloquence, should follow him too closely, and mix some of the Errors of his Philosophy with the true Doctrines of Christianity.

Plato's Philosophy was in great Reputation. He much followed *Pythagoras* in his abstruse and metaphysical Reasonings. He had introduced many Things from the Doctrines of the *Egyptians*, the *Persian* Magi, the *Assyrians*, and *Chaldeans*, and taught them in a Manner not easy to be understood, more easy to be mistaken. For *Plato*, besides the mysterious Way of the *Egyptian* and *Pythagorean* Instruction, very cautiously avoided giving Offence, by saying any Thing openly against the popular Theology of his Country, which had proved so fatal to his Master *Socrates*; and is thought to have chosen a very figurative Way of Expression, to cover his full Meaning from common Observation. Whether he designed to co-

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ver his Sentiments, or whether he thought his Stile more proper to heighten his Eloquence, and give a greater Air of Dignity to his Notions; it is plain his Manner of Writing gave Occasion for many strange Opinions, concerning substantial Emanations from the Deity, and certain Angelical Beings, the Instruments of God for the Formation of the World, and the Administration of Providence, which were very different from the *Mosaical* and Christian Doctrines of Creation and Providence. Yet many of these Notions were adopted by *Philo*, and were too well received by many Christians, some of good Reputation, in the first Times of Christianity.

Sometime before the Writing of this Gospel, there were also Persons pretending to a greater Understanding than common, especially in Parts of more difficult Science, and sublimer Philosophy. These were called the Men of Knowledge, or *Gnostics*. They placed a great Part of their supposed higher Knowledge in, I know not what, Genealogies and Conjunctions, which they considered as substantial Emanations from the Deity, and talked of them in a Manner so far above all Understanding, that they must confound those who gave Ear to them, and were very like to mislead them from the Plainness of Christian Revelation, either into mysterious Nonsense, or into dangerous Errors.

It

Irenæus.

l. i. c.

xxviii.

King on
the Creed.

101.

It was hardly possible to conceive what they meant by the Emanations of *Ennoia*, Thought; *Prognoscis*, Foreknowledge; *Incorruptela*, Incorruption, *Zoe*, Life; and *Phos*, Light; which Light being anointed they called *Christ*; after which proceeded *Nous*, Understanding; and *Logos*, Reason or Word. It was as hard to understand what they meant by the Conjunctions of *Ennoia* and *Logos*, Thought and Word; of *Aptbarsia* and *Christus*, Incorruption and Christ; of *Zoe* and *Thelema*, Life and Will; of *Nous* and *Prognoscis*, Understanding and Foreknowledge.

But how unintelligible soever this Knowledge of the *Gnostics*, falsely so called, might be of itself, they raised very dangerous Errors upon it. For they taught that the supreme omnipotent God lived in circumscribed Limits, in an unactive and idle Rest

King, 77,

78.

Ireneus,

l. i. c. 1.

p. m. 22.

and Ease; while they feigned an inferior Deity the Creator of the World, and of every Being in it, and of every Gift necessary and suitable thereunto; unto whom therefore they gave the Title of *Father*. The large Variety of Errors concerning God's Almighty Power, and his Creation and Government of the World, which these Principles of mysterious Nonsense produced, are judiciously collected by a late learned Author, in his *critical History of the Apostles Creed*.

King, 83,

87, 99,

101.

Some ascribed the Creation and Government of the World to Angels; others put the Government of it into the Hands of the Devil.

Devil. But all who were fond of this false Science, one Way or other, denied the first Principle, That there is one God, the Maker and Governor of the World, and of all Beings visible and invisible. As these Errors had corrupted the Truths concerning the one true God, they had also greatly corrupted the Doctrines concerning the one Lord *Jesus Christ*. For they denied the Unity of his Person, by dividing *Christ* from *Jesus*; and taught that *Christ* was the Son of their Creator, whom they termed *Demiurgus*, but not of the one true God. Some held that he was not truly made Flesh, or that he really suffered, but that both were only in Appearance: *Illum putative apparuisse*, as *Irenæus* describes their Doctrine. King *ib.*
115, 116.

There were moreover some of them, who pretended that the *Mosaical* Law was not the Revelation of the supreme God, but of the God of the *Jews*, who was one, as they said, of the Angels; and that *Christ* came to destroy this God of the *Jews*, as he with his Princes or Angels designed to destroy the Father. Irenæus
l. iii. c.
xviii.

It was a very proper and useful Design to condemn all such Errors, and to declare the Truth of the Christian Revelation; by which true Doctrine, such Doctrines as were inconsistent with it might more easily appear to be false. John i. i.
Irenæus
l. c. xxii.

This, which probably was the Design of *St. John*, will, I think, give the truest Light

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to

T E X T S of Scripture relating to

to this Introduction to his Gospel, and may serve to shew more clearly the Order, and Connection of his Argument.

St. John therefore teaches, that *Jesus* the *Christ* was not a mere Man; that *Christ* was not divided from *Jesus*; that the *Word* was truly made *Flesh*, and appeared in the *Glory* of the only begotten of the Father; that he was not the Son of the *Gnostic* Creator, or *Demiurgus*, who was not the true God; for according to *St. John*: *The Word was made Flesh, and dwelt among us, and we beheld his Glory, the Glory of the only Begotten of the Father, full of Grace and Truth.* V. 14.

St. John yet farther shews, that this *Word* which dwelt, or *Schechenized* among us, when made *Flesh*, was not the *Gnostic Word*, which together with *Life* were a Couple of *Æons*, emitted according to them
 King 101. from two other *Æons*, viz. *Mind*, called also only *Begotten*, and *Truth*; which Couple, in their fabulous Genealogy of *Æons*, were emitted from another Couple, called *Grace* and *Silence*. *St. John* on the contrary teaches, that the several Characters of *Life*, *Light*, *Grace*, *Truth*, and only *Begotten*, do all belong to the *Word made Flesh*, and centre in his Person; that he was not emitted from any intermediate *Æons* of late Time, or produced in a different Place, out of the *Pleroma*, to which the Dwelling of the supreme God was most absurdly confined by the *Gnostics*; but that the
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the *Word* was in the Beginning, that the *Word* was with God, that the *Word* was God, or, God was the *Word*, that all Things were created by him, without any Exception, so that without him was not any Thing made that was made: In him also was Life, and the Life was the Light of Men. St. John therefore seems plainly enough, without examining more particularly at present what is meant by the *Word*, to teach, That this *Word* was from the Beginning, and not emitted in Time; that he was with God, and not in a different Place without the Bounds of God's Habitation; that he was God, or God was the *Word*, not a Creature, any Sort of *Æon*, or Being of intermediate Order between God and Man; that the same *Word* was the Creator of all Things, the Author of all Revelations to Men, by the Light of which they were directed to Life and Happiness. And agreeable to this Character of the *Word*, the *Mosaical* Law and Institution of Religion came from the true God, and was of divine Original and Authority. Hence it may appear to have been the Design of St. John to condemn the forementioned Errors, or some like them, by laying down the Christian Faith in such Manner concerning *Christ*, as may preserve the Church from being misled by them, and directing it to receive this as the Truth, viz. That *Christ* was a Person in whom the *Word* dwelt, or *schechinized*, and by dwelling or *schechinizing*,

T E X T S of Scripture relating to

in whom, *the Word* was made Flesh; and that the Glory of the Father appeared in the *Christ*; and that this *Word made Flesh* was the *same Word*, which in the *Beginning* was with God, which was God, or, God was the *Word*.

But in order to understand this Description more distinctly, it will be necessary to consider how *St. John* uses this Expression, *the Word*; for by this the Doctrine which *St. John* teaches, and the true Meaning and Sense of his Argument, will be best understood.

It should seem *St. John* did not design to use this Expression, *the Word*, or λογος, in the *Platonic* or *Gnostic* Sense; it appears that he rather designed to oppose and censure their Errors, and to preserve the Christian Church from falling into them.

It is much more likely that *St. John* chose this Expression, to explain the Truth according to the Doctrines of the antient Revelation and Church.

It is well known, that the Oracle, from whence God spake, or gave his Word, is called דְּבַר, *Debir*, from the Word דָּבַר, *Dabar*, which signifies *to speak*. In like Manner the Greek Word, λογιον, or Oracle, expresses the Place from whence the λογος, or *Word of God* came. Now as the Word of God is a Revelation of God's inward Designs and Purposes, or of the Ends designed, and Plans formed by his infinite Wisdom for the Accomplishment of them; this Expression

pression, *The Word*, λογος, will signify the inward Purposes of God, according to the Schemes which his infinite Wisdom has formed, and the outward Revelation of those Purposes by Words. Hence the famous Distinction of the Word of God into the λογος ενδιαθετος, and the λογος προφορικος. Clement of Alexandria observes, concerning the Meaning of this Expression: That the Word of the Father of all Things is not his Word spoken, but the manifested Wisdom and Goodness of God, his almighty and truly divine Power, or θελημα παντοκρατορικον. And elsewhere: Ημεν γαρ τε θες εικων ο λογος αυτε, και υος τε νε γνησιος ο θεις λογος; for the Image of God is his Word, and the divine Word is the genuine Son of his Mind. This he seems, in another Place, to make the Idea in the divine Mind, which put forth, or brought into act, is the Cause of all Things. Ιδεα εννοημα τε θες . . . προελθων δε ο λογος δημιουργιας αιτιος.

The Word λογος is in like Manner often rendered in *Latin*, *Ratio*, *Sermo*, *Verbum*; and is often understood, sometimes in the one, and sometimes in the other Sense. Sometimes it signifies the Ideas, the Exemplars, the Patterns in the divine Mind, according to which the supreme Father of all had purposed to make, and to govern all Things. This seems to be much the same with what was meant by the θελημα παντοκρατορικον, the all governing Will; or the υος.

τὸ υἱὸς γνησίῳ, the genuine Son of God's Mind, that all perfect Understanding which comprehendeth all Things.

But the more common Use of this Expression seems to be taken from the *Oracle*, the *Schechinah*, the Glory of the God of *Israel*, who had his Habitation, or Dwelling, or Presence in the most holy Place, between the Cherubim, from whence was given the Oracle and Word of *Jehovah*: So that the *Word* is principally referred to the directing, governing, commanding Word of God, given forth or delivered by the Voice of the Oracle.

Reland
Ant. Heb.
147. 148.

A very learned Person in the *Hebrew Language* and Ceremonies, makes this Observation on the Breast Plate, which the High Priest was always to use when he consulted the Oracle. *Pectorale*, *יָשָׁן*, λογιον Siracidi 45. 10. *Josepho et interpretibus Alexandrinis, quod quidam Rationale reddunt, mallem tamen a notione Sermonis quam Rationis repetere, quum λογος utrumque significet; quia Deus cum Pontifice, hoc יָשָׁן induto, loquebatur; aut a Responfis Dei, quia Oracula λογια appellantur, Vocem duci.* This judicious Author, though he observes that λογος may signify either *Reason*, or *Word*, yet plainly declares his Judgment that it ought to be rendered *Word*, as derived from the *Oracle*, from whence God gave forth his *Word*.

Bishop
Hooper de
Valentin.

Another very learned Person has made a like Observation. *Quanquam λογος recte per Sermonem*

Sermonem et Verbum exponitur, pro eo tamen ^{Hæresi}
Verbo hic præcipue sumi existimarem, quod ^{Conject. p.}
mandat jubetque: Cum אֱמִיר *et* קִיל *apud Arabes*
in ea significatione, non minus quam apud He-
breos מְדַבֵּר, frequenter inveniantur. Adeo
ut sit ΛΟΓΟΣ quasi Emir Quis Arabum, aut
Latinorum velut Dictator, Qualis Varroni de-
rivatur a Dicto, seu Jussu. Hoc enim sensu
λογον et δημοκραγον pro eodem frequenter a Pla-
tonicis, Philone præsertim, accipi autumo, qui
τον λογον omnium conditorem, moderatoremque
constituit. Hæc duo τε λογε significata simul
conjunxit Ægyptiorum Theologia. Sic enim
Jamblichus. Nam Opifex Intellectus, qui et Ve-
ritatis est Dominus atque Sapientiæ, quatenus
in generationem progrediens occultam laten-
tium rationum potentiam traducit in Lucem,
Ammoun Ægyptiaca lingua vocatur. Quate-
nus autem sine mendacio peragit omnia, et
artificiose simul cum Veritate, Phtha nuncupa-
tur. Upon which our Author further ob-
serves. Ita λογος velut λογίων Author. Seu
Hammon ille, si ad veritatem enunciata
attendas, Αμην audit, ab Arabica آمين quod
est Veritas, aut Coptica Amen, quod est Verum.
Si ad αφανη et κερυμμενον respicias, Αμης deno-
minatum, juxta id quod supra nos docuit Plu-
tarchus. At quatenus Idem ad operandum et
faciendum procedit, Φθα appellabatur, a Ver-
bo opinor, cui cognatum Arabicum بَرأ, quod
est rei principium esse, et conditorem. Et
vero vel hoc Nomen Φθα, quatenus ab Egyptiis

*intelligebatur—Oraculi etiam Editorem, veridicum scilicet, connotabat; cum מוֹדֵב signifi-
cat Responsum reddere: Et inde sit Muham-
medanorum Muphti, מוֹפְתִי; quasi, ut Iambli-
chi utar verbis, αληθείας και σοφίας προσατης.*

Prideaux
Connect.
l. v. an.
446.

To confirm this meaning of λογος or *Word* for the Oracle, or giver of Oracles, and thence as the Title of Magistrates, whose Word had Authority to command, direct, and govern, as *Dictator, Emir, Muphti*; it may not be improper to observe, that the Princes of the Court of *Babylon* are often called *Words*, מוֹדֵב, in the *Chaldee*. So the Counsellors of *Nebuchadnezzar*, *Dan. iii. 28. Dan. iv. 33.* in the *Hebrew*: And so the *Miscbnical* Doctors were called *Amoraim*, from dictating those Explications upon the *Misnab*, which are contained in the *Gemara*.

Selden
Tales of Ho-
mour, v. iii.
p. 193,
194.

It may be further observed that the Title of *Imer*, or *Amer*, both which literally signify *the Word*, is a Prince, Lord, or such like, among the present Eastern Nations, and alone is not only given, says Mr. *Selden*, to their supreme Princes, but also to Lieutenants of Provinces. *Sampsates Spachanes*, a *Persian* and *Mahumedan*, living near the Beginning of the *Othomanick* Empire, calls all *Turkey* την χωραν τε μεγαλη Αμηνρα, i. e. the country of the great *Amir*, or *Word*.

The most antient and most proper Title is *Amir*, or *Emir—al Mumunin*. It signifies Prince, Lord, or Emperor of the true Believers.

The

The Use of the Words *Ἀμπαίος, Ἀμπαῖς, ἀμπερεῖν*, for chief Authority and Government, Mr. *Selden* further observes, was very *II. ib.* common in the Historians of the later *p. 1053.* Greek Empire. In particular *Theophanes*, to shew this was the proper Title of the great Sultan, thus expresses the Caliphate of *Mubavias*. *Ἀπεβίω ἐν ὁ Μαβίας ὁ τῶν Σαρακηνῶν ἀρχηγός, γεγονώς στρατηγός ἐτὶ κς, ἀμπερεῖσας δὲ ἐτὶ κδ. c. i. Mabias, or Mubavias, Prince of the Saracens, died after he had been General, that is, Lieutenant in his Province xxvi Years, and after he had been Emir, that is, in this Place, Great Sultan, xxiv Years.*

If we consider *St. John* writing his Introduction to his Gospel with this View, it may help to a clearer Understanding of it.

We may conceive *St. John* making such a Preface as this to his Gospel.

“ Now I am about to write an History
 “ of the Life and Actions of *Jesus*, the
 “ *Christ*, by adding several Things to what
 “ others have written before me; I have
 “ judged it proper to premise somewhat con-
 “ cerning *his Person*; especially as there are
 “ some, who on Pretences of deeper Know-
 “ ledge have corrupted the true Christian
 “ Faith concerning him, as *the Word made*
 “ *Flesh*: who among other Things, have
 “ affirmed, that this Word which dwelt, or
 “ *schecinized* in *Jesus*, was not the *Sche-*
 “ *chinah*, or Presence of the true God, but
 “ some *Æon*, or separate Being, emitted or
 “ produced

Dan. ii.
11.

“ produced in distant Time, and different
 “ Place ; an inferior and subordinate Being,
 “ as intermediate between God and Men,
 “ according to the Heathen Doctrines of
 “ *Dæmons*, or, according to the Language of
 “ the *Chaldeans*, the Gods, *whose dwelling is*
 “ *with Flesh* ; for it was with such *Dæ-*
 “ *mons* they consulted. And therefore
 “ they excuse it, as above the Power of
 “ such *Dæmons*, as dwell with Flesh, to
 “ make known unto King *Nebuchadnezar*
 “ his Dream : *And it is a rare Thing that*
 “ *the King requireth, and there is none other*
 “ *that can shew it before the King, except the*
 “ *Gods, whose Dwelling is not with Flesh.*

“ In Opposition to all such Errors, we
 “ Christians are to believe, that this *Word*,
 “ *which was made Flesh*, was in the Begin-
 “ ning of all Things ; not a temporary
 “ Production or Emanation, but that *He*
 “ *was in the Beginning with God* ; not dwell-
 “ ing in a distant Place from God, before
 “ *he was made Flesh, and dwelt among us ;*
 “ but was from the Beginning with the one
 “ true God. He was not first manifested
 “ in the Glory, with which he appeared,
 “ when made Flesh. For the Word, which
 “ dwelt among us, was the same Word of
 “ God, by *whom all Things were made, for*
 “ *without him was not any Thing made that*
 “ *was made.* So that he had the Glory of
 “ the Creator, and sovereign Director of all
 “ Things ; or was the *λογος* before the
 “ World

“ World began. The Creation of the
 “ World, or of any Part of it, was not, as
 “ some erroneously teach, the Work of any
 “ inferior *Dæmons*, but according to the
 “ constant Faith of the antient Church, of
 “ the true God himself, who made the Hea-
 “ vens and the Earth, and all that is in them.
 “ The Original of all Things is solely *the*
 “ *Word of God*. God gave forth *his Word*,
 “ and made the Heavens and the Earth.
 “ The Voice, or Oracle pronounced from
 “ the *Schechinah*, or excellent Glory, *Let* Gen. i. 3.
 “ *there be Light, and there was Light.* God sc.
 “ *said, Let there be a Firmament, and God*
 “ *made the Firmament.* This Oracle from
 “ the *Schechinah*, or Glory of God, was in-
 “ deed *the Word of God*, commanding forth
 “ the Creation, directing the Order of it,
 “ according to the Form and Plan drawn
 “ out and settled by his infinite Wisdom,
 “ after the Counsel of his own Will. So
 “ truly was the *Word, God*, or *God was the*
 “ *Word*; for it was the true God himself,
 “ who thus by his *Word* produced and
 “ ordered all Things.

“ Be careful then to avoid Errors, so con-
 “ trary to all true Revelation, and to the
 “ Honour of the one true God, as to ascribe
 “ the Creation of the World, or of any
 “ Part of it, to inferior Spirits, or *Dæmons*
 “ of any Sort or Order; when it was the
 “ true God himself who alone created all
 “ Things by *his Word*.

“ Be

“ Be farther careful to avoid the dan-
 “ gerous Error of those who teach, that the
 “ *Mosaical* Law was not a Revelation of the
 “ true God, but of the God of the *Jews*,
 “ who was one of the Angels, as they pre-
 “ tend, and whom, as they say, *Christ* came
 “ to destroy. For the Truth of the Chris-
 “ tian Revelation teaches, that *Christ* came
 “ *not to destroy the Law*, or any former Re-
 “ *velation, but to fulfil them*, and carry them
 “ on to their full Perfection. For *the Word*
 “ which *shechinized* in *Christ* was the true
 “ *Schechinah* of God, and which at all
 “ Times made known the Will of God to
 “ Men, by the Voice and Word of the
 “ *Oracle*. This was the *Oracle of God*
 “ which gave his Law by *Moses* to the *He-*
 “ *brews*. It was the same *Word of God*,
 “ which has revealed such Grace and Truth,
 “ in this last most perfect Revelation, by
 “ *Jesus Christ*. There was the same Truth,
 “ Wisdom, and commanding Authority in
 “ the Oracle of God at all Times. It was
 “ in every State of Religion the Light,
 “ which shewed to Men the Ways of
 “ Truth, those Ways which lead to Life
 “ and Happiness: *In him was Life, and in*
 John i 4. “ *him was the Light of Men*.
 “ Upon the whole, be careful to consider
 “ *this Word* as the Creator and Governor of
 “ all Things; not as an inferior Spirit or
 “ *Dæmon*, which must have been then a
 “ Creature

“ Creature of *this Word*, by whom all Things John i. 3.
 “ were made, and without whom was not any
 “ Thing made that was made. Consider that
 “ the Word was God, or God was the Word.
 “ This *Scheckinah* is the true Presence and
 “ Oracle of *Jehovah*, the supreme Dictator,
 “ or *Emir*, by whom all Things are di-
 “ rected, and governed, as by him all Things
 “ were at first made.

John vi. 38. For I came down from Heaven, not to do mine own Will, but the Will of him that sent me. *V. 62.* What, and if ye shall see the Son of Man ascend up where he was before?

John iii. 13. And no Man hath ascended up into Heaven, but he that came down from Heaven, the Son of Man, which was in Heaven.

I consider these Texts together, as having the same Meaning, however Interpreters may differ as to their true Meaning.

There are some, with *Grotius*, who un- Grotius in loc.derstand, by these Expressions, a particular divine Commission given unto *Jesus* as the *Christ*: So that his Authority was of heavenly or divine Original, not from Man, nor any human Authority: *Descendi a Cælo*, i. e. *a Patre singulariter missus sum, ut supra*, *C. iii. 13.* Upon which Text he farther thus explains himself: *Ascendere in Cælum dicitur, Qui arcana Cæli penetrat, Prov. xxx. 4.*
 Hence

1 Cor. xv. Hence he observes *Christ* is called, *the second*
 47. *Man, the Lord from Heaven.* And thus, *the*
 John i. 18. *only Begotten Son* is said to be *in the Bosom of*
the Father—who has *so seen the Father* as to
 declare him; when, besides him, *no Man*
hath seen God at any Time, so as to be ac-
 quainted with his bosom Secrets and hidden
 Counsels, and to reveal them fully and make
 them clearly known to the World.

Others understand these Expressions more
 literally, that *Jesus* was taken up into Hea-
 ven before he entered on his Ministry, and so
 both properly ascended into Heaven, and
 came down again from Heaven in his
 human Body, before he entered upon his
 Office to declare the Father unto Men.

Others account this Interpretation very un-
 reasonable, and groundless, viz. that *Christ*
 was taken up into Heaven, as *Moses* of old
 into the Mount, to receive his Instructions,
 and then came down again to preach. The
 Dr. Clark plain Meaning is, says Dr. Clark, that he
 Script. was in the Beginning with God, before he
 Doct. No. was made Flesh, and came into the World:
 574. That is, as I apprehend, the Expression of
coming down from Heaven is to be understood
of the Word made Flesh; or of a Person deri-
 ving from the Father, with whom he existed
 before the World was, both his Being itself,
 and incomprehensible Power and Know-
 No. 535. ledge, and other divine Attributes, and Au-
 thority, in a Manner not revealed, and which
 human

human Reason ought not to presume to be able to explain.

They who suppose the Soul of *Christ* præexistent, whatever Notions they may have of the State or Qualities of such a præ-existent Soul, understand these Expressions as denoting, that the Soul of *Christ* properly descended from Heaven, where it was with God in its præexistent State; and leaving Heaven came down to dwell among Men in this World; and that *Jesus* did thus properly ascend into Heaven again, and into that Glory, which his præexistent Soul had in Heaven with God, before the World was. John xvii. 5.

But in order to clear the true Meaning of these Expressions, it will be highly proper to observe carefully what it was, which the Scriptures themselves tell us came down from Heaven. It will, I think, be a good Key to their Meaning, to observe, whether they are spoken of *Christ* after the Flesh, as *the Son of Man*; or whether they are to be understood more properly of the *Word* made Flesh, united to his human Nature.

Now *Christ* himself seems very plainly to apply these Expressions, of *his coming down from Heaven, to himself after the Flesh, as the Son of Man*. In this Discourse, in which he declares himself to be *the Bread of God which cometh down from Heaven*, he thus himself explains it: *I am the living Bread which came down from Heaven. If any Man eat of this* John vi. 33.
V. 51.

this Bread he shall live for ever. And the Bread that I will give him is my Flesh, which I will give for the Life of the World. Concerning this Bread, which is his Flesh,

John vi.
38. *he himself further teaches: This is that Bread which came down from Heaven. When his Disciples murmured at his Sayings, mistaking, as it seems, his Words, as if they meant, that they were to eat his Flesh, and to drink his Blood, in a literal Sense; to remove all Offence, he adds: What, and if ye shall see the Son of Man ascend where he was before?*

v. 62. *The remarkable Words of our Saviour, John iii. 13. are by him applied in like Manner to himself as the Son of Man, and not as the Word of God. No man hath ascended up into Heaven, but he that came down from Heaven, even the Son of Man, which is in Heaven.*

This Observation seems to me a great, and even an unanswerable Difficulty, in the Application of these Expressions, whatever they mean, to *the Word made Flesh*, or to a præexistent Soul of *Christ*; for neither of them can be accounted the *Flesh*, with any Propriety, in which the *Word dwelt*, or *which was given for the Life of the World*. For though a Man may ascribe to himself, as a Man, what belongs to either Part, his Soul, or his Body; and so *Christ* might ascribe to himself, what belongs either to *his Flesh* as made of a Woman, or what belongs to *the Word made Flesh*, by dwelling in him; yet as a Man cannot ascribe to his Soul, what properly

properly belongs to his Body, or to his Body what properly belongs to his Soul; neither can *Christ* ascribe to *the Word* what properly belongs to *the Flesh*, nor to *his Flesh* what is properly spoken of *the Word*. So that these Expressions seem to be limited, by our Saviour's own Interpretation, to some Sense, in which they can be applied to him *after the Flesh, as the Son of Man, and giving his Life for the World.*

The *Socinians* have therefore contrived an Interpretation, in which it is understood literally of *Christ's* human Nature, as he is supposed to be taken up into Heaven in his human Nature, to be instructed there, and came down from Heaven again to deliver his Instructions to the World.

But it must be owned, there is no Ground, not the least Foundation in the whole History of *Christ* for such a Supposition. This is allowed by the Defenders of this Interpretation themselves. They confess that he himself, *Christ*, never, as it should seem; told them, his Disciples, of it, but only hinted it in some Discourses and Defences, which he made to his Opposers: That is, in these very Texts, which are explained by this Supposition. And is it not very unlikely, that so considerable a Part of the History of *Christ's* Life should be omitted by all the Evangelists, if it had been known to the first Disciples, and most primitive Church? And as there appears no sufficient Reason, to have

R

Recourse

*Exam. of
prin. Texts
p. 25.*

Recourse to such a Supposition, it seems too uncertain and weak a Foundation, to build an Interpretation of these Expressions solely upon it.

It is yet farther to be observed, that our Saviour's Discourse, in which he uses these Expressions, is very metaphorical, and full of strong Figures. His whole Discourse of *eating his Flesh* and *drinking his Blood* is most evidently so. The Argument of *Christ* with *Nicodemus*, *John* iii. seems to direct to a figurative Interpretation, and to mean *Christ's* teaching of heavenly Things :

V. 12, 13. *If I have told you earthly Things, and ye believe not, how shall ye believe if I tell you of heavenly Things? And no Man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven.* This seems to intimate, that *Christ* was appointed to teach the Doctrines of the Kingdom of Heaven, that he had a Commission of divine Authority, and heavenly Original, in such Manner as no Man, not *Moses* himself, ever had before.

Such also seems to be the Meaning of *John* . 18. that Phrase, *in the Bosom of the Father.* No Man hath seen God at any Time : The only begotten Son, which is in the Bosom of the Father, he hath declared him : Or *Jesus Christ* has now fully declared, what no Man could discover, that Fulness of Grace and Truth, manifested in *the Word made Flesh.*

There

There is one Passage, which may be imagined to speak of the Ascension of *Christ's Body* where it was before: *What, and if you shall see the Son of Man ascend up where he was before?* As this seems to refer to the Ascension of *Christ's Body* after the Resurrection, which was to be visible in the Sight of his Disciples; it may also be thought to assert, that he was in Heaven before in his natural Body, in the same Manner in which they saw him ascend. *The Son of Man*, properly speaking, was made of a Woman, born of the Virgin *Mary*; his visible Body was not before his Birth; and if he was thus in Heaven before his Ascension, after his Resurrection, it will make some Ascension of *Christ*, for some Reasons or other, necessary, and very much countenance the Supposition before mentioned; that before he entered on his Office he was taken up into Heaven, to be fully instructed, and informed in the Nature and Quality of his Office, and of that whole Charge which he was to deliver to Men. But as this Supposition is, as was before observed, without any historical Foundation, why may it not be understood as a Declaration of *Christ's* divine and heavenly Authority, Commission, and Instructions, in his usual figurative Manner of Expression, and of which his visible Ascension in a short Time would be a full Evidence? As if he had said: "You will soon see me ascend visibly with my Body into Heaven, which

John xiv.
10.

“ will confirm to you what I now teach ;
 “ that my Authority, Commission, and In-
 “ structions are derived from thence. For
 “ Heaven is the Place of my Father’s Re-
 “ fidence.” *And believest thou not, says*
Christ to Philip, that I am in the Father, and
the Father in me ? The Words that I speak
unto you I speak not of myself, but the Father
that dwelleth in me he doth the Works.

Clark’s
Scrip. Doc.
No. 574.

If still any may think it necessary to under-
 stand these Expressions of *the Word*, and
 so to mean that *the Word was in the Begin-*
ning with God, before he was made Flesh, and
 came into the World ; it will, I think,
 even then be understood most properly in
 the same Sense, as being *made Flesh, dwelling,*
tabernacled, or being manifested in the Flesh,
are stiled, coming into the World. So that
 as the *Schechinah*, or visible Glory, was the
 Seat of the Presence of *Jehovah*, whose
 Dwelling Place was in Heaven, at the same
 Time that he dwelt between the Cherubim
 in the Temple ; and therefore the local Pre-
 sence could not confine him to the Temple,
 as a local circumscriptive Deity, whom the
 Heaven of Heavens could not contain ; so
 to ascend, and descend, to enter and go into
 the Temple, to go out and to depart from
 the Temple, are understood, in the Writings
 of the Prophets, for the Manifestation of
 the Presence, by the Glory, or the *Schechi-*
nah. For they did not mean, they could
 not mean, that *Jehovah* so came down from
 Heaven

Heaven as to leave it, and be confined to the Temple. Now as *God manifest in the Flesh, the Word made Flesh*, dwelling, *shechinizing* among us, are manifestly taken from the divine Appearances in the antient Church, are we not sufficiently directed to use them in the same Sense, in which they are used in the Descriptions, or Explanations of those Appearances?

John xvii. 5. And now, O Father, glorify me with thine own self, with the Glory which I had with thee, before the World was.

John viii. 58. Before Abraham was, I am.

Phil. ii. 6. Who being in the Form of God, thought it not Robbery to be equal with God, &c.

We may consider these Texts together, as they speak of the proper Glory of *Christ*, and may help somewhat to explain each other, and give a clearer Insight into the Meaning of some Expressions of Scripture on this Subject, which are greatly controverted.

There are some who understand the Glory, which *Christ* had with God before the World was, of the Glory promised to him, and secured to him by the divine Decree, as the Reward of his Obedience and Sufferings. *Petit ergo Christus, says Sclichtingius, Sclichting ut Gloriam, quam ante Mundum conditum ha-* *in locum.*
buit apud Patrem, nunc apud se, id est,

Grot. in *reipsa, et de facto habeat.* And, *Jus ad Rem,*
locum. says Grotius, *sape Rei Nomen habet.*

But others account it very harsh and unnatural to make this Glory, which *Christ* had with the Father before the World begun, to signify only a Glory which *Christ* had in the Foreknowledge and Predetermination of God.

Clark
Scrip. Doc.
No. 607.

Others understand it of a Glory, in which the præexistent Soul of *Christ* is supposed to appear in Heaven, before his Incarnation and Appearance in the Flesh.

Revel.
xiii. 8.

Ephes. ii.
6.

Sometimes indeed a future Event, according to God's Foreknowledge and Predetermination, is spoken of as done long before. So *Christ* is said to be *The Lamb of God slain from the Foundation of the World.* And Christians are said *to be raised up together, and made to sit together in heavenly Places in Christ.* And though it should seem that the Glory, which *Christ* prayed for, was a Glory he was to receive, as a Reward for glorifying God on Earth, and doing the Work which God gave him to do; yet other Expressions seem to point out this Glory, as a Glory which was actually apparent before *Abraham*, or even the World was; a Glory which was in the Beginning with God; that Glory which was the Form of God, but which *Christ* laid aside when he made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Men. Hence the high Exaltation he was to receive,

Philipp. ii.
7.

ceive, *was a Name above every Name, that at* ^{Philipp. ii. 8, 9, 10.} *his Name every Knee should bow of Things in Heaven, and Things in Earth, and Things under the Earth; and that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father; and this supreme universal Power, Authority, and Dignity, being now conferred on Jesus as the Christ, in whom the Word was made Flesh, may well be considered as what belonged to his Character as the Christ; who was really the Word of God, tho' in outward Appearance he was seen only as the Son of Man. But as he was the true Scheminab, the true Glory of God as really dwelt in him, as when the Word of the Scheminab gave forth the Command for the Creation of the World, or when it published the Law on Mount Sinai, or when it entered the Tabernacle and Temple, and the whole Worship of the Hebrew Church, and all proper divine Honours were given unto it.*

This Consideration of King Messiah, as the true Scheminab and Glory of God, will, I think, more naturally and properly shew what this Glory of Christ spoken of is, than the Supposition of a præexistent Soul, and which after all is rather supposed for Conve- niency than clearly evident. This will shew an exact and proper Sense, how he had a Glory with the Father, not only before Abraham, but before the World was; how in this Character he was in the Form of God,

how it would have been no undue Honour to have appeared in a Dignity, equal to any of the divine Appearances; though in Humility he laid aside this Glory, and chose to live among us as a Man, and in a State of Subjection, to all outward Appearance, till he was exalted to the right Hand of the Throne of God, and it was proclaimed, that
 John v. 27. *the Father had given all Power in Heaven and Earth unto him, as he is, and because he is the Son of Man, in whom the Word is made Flesh.*

There is a remarkable Use among the Greek Writers of the Word *Μορφη*, which our Translators have rendered *the Form* of God. It signifies in the Greek Writers a Character, or an Appearance; as when a God, according to the Heathen Theology, laid aside the Appearance and Character of his Deity, and took upon himself the outward Appearance of a Man, or humane Shape. Thus it is said of *Bacchus*: *Διονυσος μορphen δ' αμειψας εκ θεου εροτησιν. Atque ex Deo, humanam me induens in imaginem.* This is further explained. *Ων ενεκ' ειδος θνητον αλλαζας εχω, μορphen τ' εμην μετεβαλον εις ανδρος φυσιν. Unde et Mortali sumpta imagine, me in ora, et habitum transformavi Viri.*

Euripides
Bacchæ
Prolog.

In like Manner were the Romans used to describe the frequent Appearances of their Deities. When *Venus* appeared to her Son
 Aene. l. 1. *Æneas*, it was — *Virginis Os habitumque gerens.* Her Son indeed addresses her as a Goddess, but it was on Account of something

thing he had observed above mortal in her Appearance.

O quam te memorem, Virgo, namque haud tibi

Vultus

Æne, l. i.

Mortalis, nec Vox hominem sonat! O Dea certe.

331.

She immediately replies:

Haud equidem tali me dignor Honore.

But when on another Occasion she appeared as a Goddess, she is then thus described.

————— *Refulsit*

l. ii. 590.

Alma Parens, confessa Deam, qualisque videri

Cælicolis, et quanta solet. ———

It might be observed, that among the Greeks, *μορφή, εἶδος, φύσις*, seem to be used in very near the same Sense, and that the Romans very nearly copy them. So, *Virginis os habitumque gerens*, is directly opposed to, *confessa Deam, qualisque videri Cælicolis, et quanta solet*. And thus another Author: *Et Deus humana lustrò sub imagine*

Ovid Metamor. l. i. Fab. ix.

terras. From these Forms of Expression we may learn the Use of them, when applied to the different Manners, in which the Heathen Theology supposed their Gods to appear; whether as Gods with the proper Marks of their Divinity, or, as one may say, in their own Shape and proper Dignity; or in a borrowed Shape and Form, with the Dignity and Honours only suited to the Character they assumed.

But

But not to insist on the Sentiments or Language of the Heathen Writers, though they may be of some Use to shew the proper Meaning of several Expressions, much better sure than bare Speculations of Philosophy; let us consider how the divine Appearances, before the *Word was made Flesh*, are spoken of in the Writings of the Prophets.

It is well known, that the most glorious Appearance, by the *Schechinah*, was with all the Majesty and Honours due to the Presence of the God of *Israel*, who gave the *Hebrew Church* their Law, and who received all the Addresses of religious Worship from it. This Appearance was received, respected, and honoured, as the Presence of *Jehovah*. As this has been, for many Reasons, understood to be an Appearance of the *λογος*, or *Word*, it will, I think, shew what was most designedly meant by the Expression, of *being in the Form of God, and to be equal with God*: That is, to be manifested in the Majesty, with the Authority, and to receive the Honours and Worship, equal to the Majesty and Authority of the true God. Thus it was that the *Schechinah* appeared, thus it was the *Schechinah* was honoured, and worshiped in its Appearances as *Jehovah, the God of Israel*.

It is justly observed, that this Appearance by the *Schechinah* is stiled, by the *Greek Interpreters*, *the Glory*, or *the Glory of God*:

Sed

Sed notandum præterea, says a learned Author, *id quod Hebræi dicunt Schechinah*, Burnet de Stat. Mort. 203. *Græco Stylo, tam novi foederis, quam apud septuaginta interpretes, dicitur δόξα, vel δόξα τῷ Θεῷ, ut notum est satis, crebrisque exemplis comprobatum est*: Many of which there mentioned, are needless to be transcribed. *Maimonides* Maimon Mor. Ne- voc. Par. 1. c. xxv. p. 30. makes this general Remark. *Quare in quocunque Loco Actio hæc, Habitatio, invenitur attributa Creatori, significat commorationem Majestatis ejus.* Every Appearance of the *Schechinah* sufficiently shews, how much it expressed the Glory and Majesty of a divine Appearance, and how it was received, honoured, and worshiped *as such*.

It may not be improper here just to observe, that the *Greek* Interpreters have rendered the *Hebrew* יוֹשַׁב by Κατεβη, *It descended.* And as the Cloud is called the Glory, *δόξα τῷ Θεῷ*, so the Seat of the Glory of the Lord is rendered, *Εἶδος τῆς δόξης Κυρίου.* And the Words, *I will dwell among them*, Exod. xxiv. 16, 17. *Exod. xxv. 8.* are rendered, *οφθησομαι αυτοις.* How evidently do these Expressions refer to some visible Manifestation of Glory, in the Appearance of the *Schechinah*?

I shall only add one Remark from Archbishop *Tennison*: This Notion of the *Logos*, as the *Schechinah* of God, may not be unuseful for explaining the Scriptures, which Tennison on Idolatry p. 380. speak of the *Præexistence* of *Christ* before he was God Man, and explain them naturally, and not with such Force and Torture as they

they are exposed to in the *Socinian* Comments. He that saith *Abraham* saw the *Schechinah* of the præexisting *Logos*, and thence infers that *Christ* was before that Patriarch, speaketh plain Sense; but he that says *Christ* was not till more than 2000 Years after *Abraham's* Death, yet that he was before him, because he was before *Abraham* was *Abraham*, before all Nations were blessed in his Seed, the *Gentiles* being not yet called; such an one speaks like a *Sophist*, not an honest Interpreter; and forgets that *Christ's* Answer, *before Abraham was, I am*, follows upon this Interrogatory of the *Jews*: *Thou art not yet fifty Years old, and hast thou seen Abraham?*

John. viii.
57.

Let it finally be observed, that it is not material in this Inquiry, how *the Logos*, or *Word*, appeared in this Glory, and Majesty of the true God; that is, whether it appeared only as a Representative of the true God, with some; or as *Jehovah* the true God himself, according to others; for on every Supposition the Meaning of these Texts, and the *Glory* spoken of in them, will be the same: viz. That *Glory* which the *Word* had, that Majesty in which it was manifested, and in which the *Logos* was honoured in all former Appearances. Though now *Jesus*, agreeable to the low State of his present Appearance, and the Design of it, viz. *to be obedient unto Death, had humbled himself, and made himself of no Reputation, and took upon him the Form of a Servant;*

Philipp. ii.
8.

a Servant; yet *the Word*, now *made Flesh* by dwelling or *schechinizing* in him, was used upon all former Appearances; as at the Creation, in giving the Law, and as the Object of divine Worship in the Temple; ever to appear in all the Majesty and Glory of *Jehovah*, the supreme God and sovereign Lord of the Creation.

John viii. 42. For I proceeded forth, and came from God, neither came I of myself, but he sent me.

John v. 19. The Son can do nothing of himself but what he seeth the Father do; for whatever Things soever he doth, these also doth the Son likewise.

John xiv. 10. Believest thou not, that I am in the Father, and the Father in me? The Words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doth the Works.

Mark xiii. 33. But of that Day and that Hour knoweth no Man, no not the Angels which are in Heaven, neither the Son, but the Father.

John xiv. 28. For my Father is greater than I.

These Texts, with some few more of like Nature, are generally made Use of as Proofs of such a Subordination of *Jesus Christ* to God the Father, as implies, to use the Words of a

very learned Author, “ deriving his Being, “ in an incomprehensible Manner, from “ him,

D. Clark
Scrip. Doc.
chap. 2. f.
5. Title.

T E X T S of Scripture relating to

“ him, receiving from him his divine Power, Authority, and other Attributes, and acting in all Things wholly according to the Will of the Father.” And they are alledged in particular to shew, that this Inferiority is to be understood, not only of *Jesus*, as the Son, or of *Christ* after the Flesh, but of *the Word made Flesh*, or of *the Christ* in his highest Capacity as *the Word*.

It is therefore observed, that to understand the “ Expression, *The Father is greater than I*, to mean no more than, that God is greater than a meer Man, or than the human Nature of *Christ*, is very low and mean.”

Scrip. Doc.
No. 830.

But others cannot allow it to be a Sense so flat and insipid, as is above represented. They think, there are very strong and unanswerable Reasons to shew, that they are to be understood of *Christ* as *the Son of Man*, or of his *human Nature*; and that they are not to be understood of *the Christ*, as he is *the Word*, or in his highest Capacity.

Luke ii.
52.

They observe therefore, that in what Sense soever we explain *the Word*, there are some Things spoken of *Jesus the Christ*, which are not in any Sense to be ascribed to him as *the Word*. When for Instance *Jesus* is said, *to grow in Wisdom, and in Stature, and in Favour with God and Man*; is it not evident this can only be meant of the natural Improvement of *Jesus of Nazareth*, as the Son of Man? The early Discoveries

coveries of Wisdom, the Prefages of something very extraordinary to appear in him in future Time, gained great Esteem and good Will among those who saw him, and observed him. His Appearance in the World, especially in the first Years of his Life and Ministry, were only as a Man. And when *Jesus* in his Discourses spoke of himself as the *Son of Man*, how could any one, who heard his Discourse, possibly understand him in any other Sense, than that he spake of himself as a Man?

Even when he is stiled the *Son of God*, it is not evident that either his Disciples, or others who heard him, understood it in any other Sense than that, wherein the Scriptures give the like Title to other Men. It is further observed as a Thing far from certain, that the Scriptures ever call the *Word* the *Son*, or ascribe to the *Word* that Title in any Sense whatsoever; but that the Title, *Son of God*, is ever given unto *Jesus* in the Scriptures, on Account of his Birth, and the divine Original of his human Nature, or on Account of his Office, and anointing as the *Messiah*, i. e. *Christ*, or both.

It is yet further to be remarked, that notwithstanding the Union of the *Word* with the *Son of Man*, all the Perfections of the *Word* were not communicated to the human Nature. If they had been communicated in Virtue of the Union, he could no more have grown in Wisdom, and Understanding, than the *Word itself* could have improved in both;

both; and no one Thing could have been said of *Jesus as the Christ*, in the whole Course of his Life and Death, but what must have included all the Perfections of the *Word*; that is, according to Dr. Clark, *Scrip. Doc. Part ii. f. xxvii.* all divine Powers, excepting absolute Supremacy and Independency; and in particular, *John x. 15.* that *He knows the Father, even as he is known of the Father.*

It may be observed likewise to the same Purpose: "That the Holy Ghost is described *Scrip. Doc. Part ii. f. xxviii.* " in the New Testament, as the immediate Author and Worker of all Miracles, even " of those done by our Saviour himself, and " as the Conductor of *Christ* in all the Actions of his Life, during his State of Humiliation here upon Earth. *Thus was Jesus led up of the Spirit into the Wilderness.* " From this and many of the following " Texts, Dr. Clark observes; that it seems, " the *λογος*, the divine Nature of *Christ* did " so far, *κενωσαι εαυτον*, diminish itself, as " St. Paul expresses it, *Phil. ii. 7.* that during the Time of his Incarnation, he was " all along under the Conduct of the Holy " Spirit. *No. 998.*

St. Peter seems to give us a very exact Account how this Doctrine is to be understood, and how it was understood by those, to whom he preached *Jesus the Christ. Ye Men of Israel, bear these Words: Jesus of Nazareth, a Man approved of God among you, by Miracles, and Wonders* *Acts ii. 22.*

Wonders, and Signs, which God did by him in the Midst of you, as ye yourselves also know.

It seems plain then, it is no Ways necessary to understand, what is spoken in general of the *Christ*, in particular of the *Word made Flesh*; since many Things are spoken of him as the *Son of Man only*, many Things are spoken of him as *under the Conduct of the Spirit*, many Things are spoken of him which cannot be understood of the *Word*.

Let this Observation be applied to the Texts under Consideration, and it may easily appear, they cannot be applicable to *Jesus as the Word*, or in his *divine Nature*.

In these Texts *Christ* is stiled the Son: *The Son can do nothing of himself, whatsoever Things the Father doth, those also doth the Son likewise. Of that Day and Hour knoweth no Man, no not the Angels which are in Heaven, neither the Son.* This Expression *the Son*, so frequently used concerning *Jesus the Christ*, as the Son of Man, so very seldom or never meant of *the Word*, leads us naturally to understand it of his human Nature. And there is no Necessity, no particular Reason, in any of the Texts themselves, to understand them of *the Word*, or of *Christ* in his highest Capacity: So that nothing can be inferred from any Expressions in them, of the Inferiority, or metaphysical Essence of *the Word*, be they what they will.

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Nor

Nor does it appear an Objection of any great Weight, that it is a flat and impoverished Sense, to understand these Texts of the human Nature of *Christ*, and insipidly to say, that God is greater than a Man. Our Saviour's own Use of such Expressions should silence such Objections. Speaking of the Opposition of the evil Men of that Generation, against his Doctrine and Gospel, he observes, they shall not be able to pervert his faithful Disciples, in these Words: *My*
 John x. 29. *Father, which gave them me, is greater than all, (Men) and none (no Man how great or powerful soever) is able to pluck them out of my Father's Hand.*

We have a like Use of this Expression by
 Job. *Elihu*, in the Book of *Job*: *Behold! in this*
 xxxiii. 12. *thou art not just. I will answer thee, that God is greater than Man. Why dost thou strive against him?* With what Elegance does the Comparison between the Power of God Almighty, and the Weakness of the most powerful among mortal Men, expose the Rashness of having any Contention with God? What Consolation and Encouragement does it administer to all faithful Christians, that they are under the Protection of a God who is greater than all!

There are some Things, moreover, which have an easy and just Sense, if understood of *Christ in his human Nature*, or as the great Prophet, and Revealer of the Will of God; but which must have a very difficult Sense,
 if

if at all intelligible, when applied to the *Word*, or to *Christ in his highest Capacity*. Thus, for Instance, we have a plain and instructive Meaning to these Expressions: *Of that Day and Hour knoweth no Man, no* Mark xiii. *not the Angels which are in Heaven, neither* ^{32.} *the Son, but the Father*; if we suppose these Words spoken of himself as the *Christ*, as the greatest of Prophets, who proceeded and came forth from God; to whom therefore the Will of God was revealed by his Spirit, as he received the Power of working Miracles by the same Spirit.

Nor does there seem any great Difficulty, in what some Persons think so considerable, that *the Son* is named after *the Angels in Heaven*, and must therefore be considered in his highest Capacity. For the Son of Man, being the last Prophet of the Church, and appointed to be the Judge at the last Day; if a Time, in itself uncertain, and only made certain as chosen and determined by the Will of God, was to be made known to Men by a Revelation; was not this great Revealer of God more likely to receive such a Revelation from him, than any Angel or Archangel? There is no need therefore to have Recourse to *Christ* in his highest Capacity; for as the great Prophet of the Church, he must have a Præminence above Principalities and Powers, in every Thing that regards Revelation. But it will be extremely difficult to understand, how *the Word* could

be ignorant of that Day and Hour, even by those who contend for that Meaning; since they expressly affirm, that *Christ* in his highest Capacity, has all divine Powers but what are incommunicable; and most certainly the Knowledge of a Time, that is fixed and determined by the Will of God, is not an incommunicable Perfection. It is sure as possible to be communicated as any other Revelation; and which, if it had been proper for God to reveal, might have been communicated to any private Christian.

The Son can do nothing of himself, say the Scriptures, farther, concerning *Christ*. And is it necessary to understand this of him too in his highest Capacity? Is then the Word incapable of doing any Thing of himself, by Virtue of his own Knowledge or Power; when he has, by Allowance on all Hands, all divine Powers, except such as are incommunicable? There is not indeed the least Appearance of Probability that *Christ* should speak this, or that any of his Hearers should understand it, concerning the Derivation of his Essence, or his Powers of Knowledge or of Action from the Father. He is plainly speaking of the Doctrines he taught, and the Miracles by which he confirmed them. He received the Doctrines which he had to reveal, and also the Power of confirming them by Miracles, from God. Here is no Mention at all of his ineffable Generation, nor the least Reason to understand these Words of his metaphysical

physical Effence. Nor does it appear any Ways probable, it rather appears evidently contrary to Truth, that *Christ*, as the *Word*, should not have in himself such Knowledge, as might enable him to reveal the Will of God to Men : Or, that he should not have in himself such Powers, as might enable him to raise a dead Man to Life ; who was able to give Life and Being to every Creature. Nor can any Perfection surely be called an incommunicable Perfection, which was actually communicated.

The preceding Observations may perhaps give some Light to a Subject, where Diversity of Opinions among wise and good Men shews how much it is wanted. The Scripture is the Rule of our Faith and Judgment, my Interpretations of it, unprejudiced by any Authority of Men, I leave, as it becomes me, to the serious and impartial Examination of my Readers.

F I N I S.

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